

DASAVEĀLIYA SUTTA

॥ दसवेआलियसुत्तं ॥

(दशवैकालिकसूत्रम्)

Critically edited
with introduction, notes and translation.

BY

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PREFACE.

(to the First Edition)

The chief aim of this edition of the Dasavaikālika Sūtra is to present to the readers a very faithful text of the Sūtra edited critically with the help of the oldest possible manuscript copies. The book is one of the most important books to the Jain monks and manuscript-copies of it are available in large numbers at various places. The local Bhandaras at Ahmedabad possess not less than two hundred copies, more than one hundred copies being available at the Dehlā Upāśraya alone. For the present edition there were consulted the manuscript copies of the Bhandarkar Oriental Research Institute Poona, of Sheth Dosabhai Abhechand Jain Sangha Bhavnagar, and some typical oldest manuscripts at the Dehlā Upāśraya. The manuscripts consulted were arranged into groups in accordance with the similarity of features noticed in them, and one typical manuscript of each group was taken and the differences in readings marked. The text of the present edition is mainly based on the oldest manuscript in the Dehlā Upāśraya, which was found to be written almost correctly, in the old manner of writing. The oldest of the Bhavnagar manuscripts consulted mentions 1643 Samvat, (i. e. 1586 A. D. or thereabout) as the date of its being written, the oldest of the Bhandarkar Oriental Research Institute Manuscripts mention 1492 and 1515 Samvat as their dates, while the oldest of the Dehlā Upāśraya copies go back to Samvat fifteenth century. The text of the Niryukti is based upon two manuscript copies of the Dehlā Upāśraya Ahmedabad and one manuscript copy of Bhavnagar.

There are many printed editions also of the Sūtra available and they have also been consulted, the Āgama-daya Samiti edition with Haribhadrāsūri's commentary, Dr Jivraj Ghelabhai's edition prepared in consultation with some manuscripts of the German Libraries and the edition by the Jain Mahila Mandal Bombay with transla-

tion into Gujarati being the chief cause. It is to be much regretted that almost all the printed editions are full of misprints and inaccuracies and present considerable difficulty to the reader. The Agamedaya Samiti edition is the best of the lot, but the copies of it are no longer available in the market. There is no English translation also of the book prepared as yet. The present edition is therefore undertaken with a view to give (1) correct and reliable text based upon the oldest manuscripts, (2) a word for word translation of the whole text, (3) explanatory and critical notes and (4) the oldest commentary viz. the *Niryukti* of Bhadrabahu. For purposes of translation and notes there was taken at several places, the help of the commentaries of Haribhadraśāstra, Somatilaka, Bhāṭṭarī and few Sanskrit and Gujarati glosses by unknown authors. The Sanskrit glosses appear to be only abridgements of Haribhadraśāstra's commentary.

The manuscript material collected for the edition was fairly representative and satisfactory for bringing out a correct and authoritative text; the commentaries and glosses available have been fully taken into consideration in explanations and the translation. Acknowledging with sincere thanks the help of friends who supplied the Manuscript and other material, the editor wishes to say that his Labour would be fully rewarded if readers are enabled to understand, grasp and appreciate the subject with the help of the notes and the translation and are inspired to drink deeper from the fountain head viz. the various *Anga* books.

March 1, 1933

K. V. Abhinav

Preface to the Second Edition.

The Second Edition is prepared with few necessary additions and alterations. The *Niryukti* is omitted altogether as it is not of much use to the ordinary reader.

June 11, 1933.

K. V. Abhinav

INTRODUCTION

1 The Dasavaikālika Sūtra is one of the four Mūlasūtras of the Jaina Āgama or Siddhānta (canonical books) which is made up of eleven Anga Sūtras excluding the Dīṭṭhivāya (believed to be the 12th Anga which is no longer extant), 12 Upānga Sūtras, 10 Painnā Sūtras (miscellaneous texts), 6 Cheda Sūtras, 4 Mūla Sūtras and 2 Chūlikā (or appendix) Sūtras. The Anga Sūtras form the most important portion of the Canon. The First Anga Sūtra viz the Ācārānga Sūtra gives strict rules and regulations about the behaviour of the monk. The other Anga Sūtras state forth the arguments of the rival philosophers, the tenets of the Jain Philosophy, the rules guiding the conduct of monks and householders, and dialogues and short stories in illustration of the above. The Upānga Sūtras are subsidiary to the Anga Sūtras, and, as their name signifies, they form good explanatory and illustrative glosses on the Anga Sūtras. Although the connection of the Upānga Sūtras with the Anga Sūtras might be only nominal, each one of them is cited as connected with an Anga Sūtra. The ten Painnā Sūtras discuss only miscellaneous things such as, abstinences, postures at death, renunciation at death, astronomy, mathematics and the like. The six Cheda Sūtras discuss the behaviour of the monks citing the various prohibitions and expiations. The four Mūla Sūtras—Uttarādhyayana, Āvaśyaka, Daśavaikālika and Pīṇa-niryukti—discuss mainly the conduct of the Ascetics, while the Chūlikā Sūtras discuss a few philosophical problems. A careful perusal of the Jain Canon would show that the main theme of the Canon is to define and illustrate monkhood, a strict and careful observance of which leads to Liberation.

1 The origin of the Desavakalika Sūtra is traditionally given in a very interesting way. Śeṣambhava is said to have been the author of the book, and, as stated in the first note on Chapter I (Notes pages 1-3) the book, in fact, is said to have been an extract-in-brief from the whole Canon. It defines monkhood, its strict observance and the glorious fruit resulting therefrom. It was composed originally for the purpose of enlightening the young Maṇava within a short period of six months at the end of which he was to die. Śeṣambhava was the pupil of Prabhava, who in turn was the pupil of Jambū, the pupil of Sudharma, Mahāvira's pupil. This order of the spiritual genealogy shows that the Desavakalika Sūtra was composed by Śeṣambhava 74 or 80 years after Mahāvira's time and it could consequently be a faithful epitome giving the gist of the Āgama teaching which was thoroughly mastered by Śeṣambhava together with the traditional customs and interpretations.

A careful analysis of the contents of the Sâtra will show that the Sâtra enunciates the noblest principles of the Jain Faith which emphasises with equal force right knowledge and right conduct as its corner-stone. The first chapter states that Religion consists of three things — non-violence, self-restraint and penance. We are told that the things in this world as they are and are not such that the souls of many individuals are pulled into the meshes of sinful Karma-Pudgalas; and, to succeed in doing so, we have to follow the right path to clarify the soul of the Karma-purusha from the aims and objects respectively of every philosophy and religion. The work of liberation is two-fold (i) by stopping the further influx of Karma, and (ii) by destroying or removing the deposit of Karma that has already entered. The right understanding of the doctrine of non-violence which is essential for the undertaking of the Six Great Vows forms the

theoretical part of the Religion of Jina, while the removal of Karma particles by self-restraint and penance forms its practical part

4 The problem of fixing oneself in religion with the numerous difficulties besetting it occurs next, and a satisfactory solution of it is briefly given in the second chapter—a full control over desires and a complete abstinence from the enjoyments of various pleasures at one's disposal are enough to bring mental equanimity which fixes one in religion. A list of prohibited articles and practices in general is given in the third chapter to show to the monk that complete self-restraint has always to be accompanied by an abandonment of all occupations and practices of the householder and by pursuing the rigid and hard life of the monk

5 In the fourth chapter there has been taken up the question of non-violence which requires a thorough inspection of the presence of life in the various things of the world. The investigation appears to be carried on logical and scientific lines and it has been declared that life exists wherever growth and movement are noticed. The monk is therefore required to take every care to see that no violence of any kind is done to any living organism howsoever small or great it might be. The monk is to eat only those things where there exists no life of any kind, so also, he is to move in such a way as does no harm to any living organism. The five great vows together with the sixth viz. the abandonment of night-meal are next enunciated in the chapter where the principle of non-violence to life is clearly seen underlying all the six vows. It is worth noticing that the doctrine of non-violence has been thoroughly investigated and the monk is prevented from taking any step which is injurious to a living organism, in mind, word or deed, as also by himself,

through others, or by consenting to others doing it. It is the clear knowledge of the wide-spread existence of life-principle in nature that is to be obtained first and then only compassion can be shown rightly to these living organisms. On the knowledge of life and non-life there is based the chain of successive higher steps of Spiritual Progress made up of—(1) the knowledge of the various resulting future conditions, (2) the knowledge of freedom and bondage, (3) disgust with worldly life, (4) abandonment of enjoyment, (5) homelessness, (6) self-restraint, (7) shaking off the Karma dirt, (8) right knowledge and faith, (9) knowledge of worlds and void, (10) motionless condition of the body (11) the annihilation of Karma, and lastly (12) the perfected condition at the top of the world.

6 The fifth chapter lays down rules and regulations regarding the movement of monks when they stir out for alms: it states the conditions under which the alms becomes acceptable or otherwise, and gives an exhaustive list of the articles that are forbidden. It also describes how and when the monk should dine. The underlying principle in all these cases of movement for alms, begging of alms, its acceptance and its eating, is to avoid the remotest possibility of any injury or violence to living organisms.

7 The sixth chapter in a way forms faithful and substantial summary of the preceding five chapters describing the terrible and difficult course of actions of the monks. The monk is asked to take strict care of eighteen points which include the six vows, the six groups of living organisms and the six actions which are highly improper for a monk.

8 The seventh chapter refers to the monk's mental condition and his talk. As the talk is the index of the mind's absolute harmlessness or talk would require an

extremely pure condition of the mind. The monk is not to utter under any circumstances what is false or what is partly true and partly false. He is to speak only what is definitely true or what is neither true nor false provided there is definiteness in it and there is no distant possibility even of any injury resulting from it. A glance at the various instructions given to a monk regarding his speech in the chapter would show the thorough going manner in which human utterances are analysed and classified on the principle of harmlessness.

9 The eighth chapter re-emphasizes the principle of non-violence by specially referring to the eight subtle things where the presence of life is very difficult to be noticed. The monk is never to behave like a householder in any way. He is not to have any thought of property or possession. He is not to have any adverse feeling against anybody. He is to tolerate patiently sufferings, indignities, insults and injuries. He is to conquer the four emotions—anger, pride, deceit and avarice by calmness, humility, straightforwardness and contentment. He is always to be obedient to his preceptors, being always attentive and respectful. He is never to harbour any thought about woman. He is in fact to withdraw his gaze from her as from the sun if he happens to look at her. The chapter conveys clearly the truth that when the monk has full mental purification with a perfect control over emotions and passions, the attitude of non-violence to living beings and toleration of sufferings naturally follows as a necessary resultant, there being required no special effort to be made for it.

10 The ninth chapter describes a further salutary progress of the mind. A perfectly respectful and obedient behaviour towards the preceptor forms in fact a necessary condition for the spiritual progress of the monk, as

the attitude of disrespect and contempt towards the preceptor is more harmful than the flame of the fire or the poison of the cobra or the end of the lance or the fang of the lion. The favour of the preceptor secures immense advantage to the pupil, not only in this world but in the world beyond. Dishonour and contempt of the preceptor mean nothing short of perdition which leaves to the monk no hope of understanding the principles of religion. Religion is a tree which has modesty as its root and Liberation as the fruit. A life of modesty and self-control will enable a monk to taste the fruit of this tree. Control yourself, respect your teachers, do not speak harsh words, tolerate hardships, be equanimous and you will at once know yourself and win positively this bait of worldly life and secure Liberation. Unparalleled is the joy consequent on the stability and equanimity of the mind which is brought about by modesty, study, conduct and character.

11. The last chapter defines in as clear-cut terms as possible one who is a real monk by summarising the main teaching of all the preceding chapters. The features are arranged in a graded order. Non-violence, equanimity, looking upon external life as upon self, want of bad emotions, absolute obedience, absence of property, penance, toleration, and eventually complete motionlessness of body are the main features which distinguish a perfect monk.

12. The two Chulika or appendix chapters form a fitting exhortation to the teaching of the Sutta. They are meant to turn out from the mind of the monk the remotest thought, if he has any of reverting again to the life of the householder. The horrors of the householder's life when re-accepted, which are full of miseries and woes, troubles and indignities, cares and anxieties are boundless and unimaginable. The monk should bear in mind a few

highly philosophical precepts such as—pleasure and pain are individually separate, life is transitory, misery is short-lived, and reversion to worldly life is tantamount to eating back what has been vomited out. To follow the monk's austere and rigid life is going against the current and consequently it is full of hardships and troubles, but, as the monk's goal is in that direction, he has to sail against the current and reach the goal which secures him Eternal Bliss

13 As can be seen from the analysis of the contents given above, the *Daśāvaikālika Sūtra* is nothing else but a digest of the rules and regulations of the monks to guide the monks after their initiation. It may be said to be, in fact, a brief exposition of the Jina-Dharma, or the Religion of the Jina, which is made up of Knowledge and Practice. Although the finding out of the right solution of the problem of misery was the aim of life with Mahāvira as with Buddha, the solutions found out by them were, however, different. While a complete annihilation of the mind, which was solely instrumental and responsible for the conception and effects of the external objects, appeared to Buddha to be the right solution of the problem of misery, Mahāvira who could not believe in the possibility of absolute annihilation and extinction of the mind, laid down that it was the complete purification of the mind, which resulted into the clarification of the soul, that put an end to misery. The purification of the mind was not a mere psychological process with Mahāvira as with Buddha. It was thoroughly a practical process requiring (1) a thorough knowledge of life and non-life in the world and (2) a conduct fully consistent with the doctrine of non-violence to life. Such a conduct is always characterized by full self-control, renunciation, equanimity, absolute obedience to preceptors, harmlessness and tolerance, and, a monk, who has such a conduct, is the real monk.

the monk for his use and action. Life is noticed in very minute and subtle things too, which, on that score, are not to be injured in any way by the monk. Life is individually different in different bodies, and, hence, pleasure and pain are also individually separate, to be invariably experienced by the Jiva of whose activities they are the result. This philosophical doctrine of separate life principles in separate bodies experiencing pleasures and pain of their own making, and wishing always not to be pained, naturally results into the religious doctrine of absolute non-violence to any living organism, which has occupied a very prominent place in the Jain Canonical Literature.

16 There are a few more philosophical tenets that can be noticed in the Sūtra directly or indirectly. Thus, the presence of separate life principle in the most subtle organisms implies that the soul is not all-pervading. The combination of the two doctrines viz. non-violence to any living organism and misery arising as a fruit of one's own deeds—naturally results into the doctrine of patient suffering which not only does not admit of any treatment or remedy, but comes to be looked upon as a sort of penance which becomes an object to be sought by the monk. (Vide Ch. VIII. 27)

17 A close inspection of the contents of the *Dasavaikālika Sūtra* would show that it was composed sometime after the other important books of the Jain canon had been composed. Apart from the question whether the Fourteen Pūrvas existed before Mahāvīra or they were composed by the Gansdharas along with the twelve Anga books, it is certain that the other portion of the Canon which includes the *Dasavaikālika Sūtra* was composed after the Angas had been composed. The several internal cross-references in books of earlier and later dates according to tradition and other evidences, are explained by the fact that a final shape was given

but several books of the canon & the two or three connected that were held much later after their composition the last of such councils being held at Valabhipura & Kathiawar under the presidency of Devardhigani 940 year after Mahāvira.

18. The style of the book the presence of archaic forms the quotation (Chapter II) from the Uttarādhyāy is the authorship of the book ascribed by tradition to Mahāvira as also the presence of *Niryukti* (gloss) on it (see) Bhadrabāhu who flourished at the time of Chandragupta Maurya clearly show that the book was composed about 3 or 40 years after Mahāvira. The mention of several technical terms (Q. Ch. III Sk. 11) with the explanation, the concise and yet exhaustive treatment of several topics (e.g. *śāstra* VIII 13 *śāstra* VI 1), the reference to Mahāvira at the beginning of the fourth chapter and lastly the considerations of metre go to corroborate the same date. The two Chulāhā or Appendix chapters were, of course added at a later date by other writers like Bhadrabāhu as Haribhadrasūri has rightly observed it.

1. The book is written in a style not much different from that of the *śāstra*. The tone of the book right on from the beginning to the end is elevated and dignified. The expression is short, sweet, emphatic and forceful. The words are in general such as commonly occur and are easy to understand. Archaism, however, is the striking peculiarity of the style; many forms such as *śāstra* *śāstra* and the like—as the *Śāstra* *Śāstra* are freely used as in the *Ācārāṅga* and the *Śāstra* *Śāstra* many forms such as *śāstra*, *śāstra*, *śāstra* etc. are seen which are very peculiar and which cannot be justified by the corresponding forms. *Śāstra*. There are on the other hand seen several forms which are directly derived from the *Śāstra* forms. Instances of omissions of case affixes

and transpositions of words in compounds are simply numerous and need hardly be quoted for the sake of illustration. All these things are probably due to the fact that the Sage Śeṣambhava, who composed the book as the traditional account says, had a very short time at his disposal to impart all the religious instructions necessary to his pupil-son, and, he therefore composed and taught the present Sūtra within six months in and out of the prescribed hour of instruction, the book as a consequence coming to be known as वैशाल्य or वैकालिक, of दस or दश (ten chapters). The Sage Śeṣambhava wrote as the inspiration came and he appears to have taken care only of the metre and the poetical expression, even though they were at the cost of grammatical rules. The addition of the nasal म् between two vowels in juxtaposition is frequently seen for the sake of avoiding the combination of the two vowels which otherwise was to have taken place. The use of न् for ए and vice-versa as also the endings इज्जा or एज्जा, अति or एति, एण or एण, एहि or एहि, being both current in Prākṛit and noticed both ways in the manuscripts, do not imply anything specially, and, there has not been made a serious attempt to have a uniformity regarding their use in the present edition. Barring the few prose passages and the Anuṣṭub verses in the 5th and other chapters which merely give pretty long lists of actions and articles forbidden for the monk, all other passages of the Sūtra are highly poetic, being characterized by a sublime, eloquent and dignified style, and made specially elegant by the use of the old Gāthā or Vaitālīya metre.

20 There is not a large variety of metres seen in the book. The general metre is the Anuṣṭub of eight letters in each foot. At rare places there is noticed a deficiency in the number of letters which can be made up by reading two separate vowels instead of one combined vowel. The rule of the 5th letter being invariably short, and the 6th

being 10 is generally observed although there are noticed not few exceptions to it. The instances of pure Āryā metre are very few in the book, their total number not exceeding two. It is found that here and there a foot of Āryā is noticed in the Anustubh Stanzas too. There are some other varieties of metre also noticed in the book, as for instance in the ninth and the tenth chapters and generally in the other chapters and the appendix. Although these metres apparently show large variety they can be brought under one common head as the old Vastalya metre of the Pāli and Ardha-Magadhi Sūtras which represents a stage midway between the Vedic Sūtra and what on the one hand and the Classical Sūtra (प्राचीन श्रुति) and Sūtra on the other. (For details on this point see the dissertation on an old metre etc. C. Varadachari, Magazine N. 31 of February 1931.)

I. The characteristics of this metre, to state briefly are (1) the number of syllables, which is generally 14 or sometimes 15 or odd feet, and 16 or sometimes 13 or even and (2) the invariable presence of pair of determinants short and long letter in juxtaposition (— —) generally at the end of the foot, but sometimes at the beginning of the foot also. The number of letters is more or less the same as in the old Vastalya. It is the union of all the pairs of determinants that determine the metre. Each odd foot is generally divided into two parts of 4, 4 and 6 syllable instances with long letter or 2 times added at the end, while each even foot is divided into three parts of 6, 4, and 6 syllable instances with long letter sometimes added at the end. I analyse the metres — stanzas 1 to 13 of the tenth chapter present the regular Vastalya metre of 16 and 18 syllable metres respectively. In the odd and even feet with the pair of determinants and long letter at the end of each foot. Stanzas V 1-87 and V 2-10 have even

determinant placed in each of the three parts of the foot made up of 5, 5 and 6 syllabic instants, while stanzas X. 15 and the second foot of st. VIII. 41 present a peculiar type. All the other long metres in the book may be Vairāliya of 18 syllabic instants in each foot or they may be called Jāti also with three parts of 6 syllabic instants in each foot with one determinant at the end of every part of the foot. Such stanzas are—VI. 68-69 VII. 42, 52, 54-57, VIII. 40, 41, 62-64, IX-L 1-17, IX-2 1, 22, 23, IX-3. 1-15 IX-4 10, 12-14, X. 14-21 App. 1. 11-18 and App. 2 5-16

22 Regarding commentary work on the Sūtra, it can be said that quite a large variety of commentaries in Sanskrit, Prakrit and Gujarātī is available. The Nirukṭi of Bhadrabāhu is the oldest one and, hence, it is included in the present edition for the use of scholars and research students. The commentary of ६१२२२२ comes next which is very exhaustive and scholarly being a commentary on the text and Nirukṭi both. Besides these two commentaries, there are also available in manuscript copies the Laghutīkā of Sumatisūri, the Sabdarthavṛtti of Samayasundara, the Chūṛṇi in Prākṛit, the Avacūṛi in Sanskrit and Bālāvabodha in Gujarātī. There are also noticed commentaries by Trilōkacārya, Jñānśāgara and his pupil which bear no titles. The manuscripts of Chūṛṇi and Nirukṭi are few, while those of the bare text or the text with the Avacūṛi or of the text with the Gujarātī gloss are more numerous, there being more than 20 of each in the Dehlā Upāśraya alone.

23 The manuscript material for the edition was quite sufficient and satisfactory in consideration of the short time in which the edition had to be brought out. There were perused about 100 manuscript copies of the book, out of which 6 typical ones were specially used in bringing out this edition. Me ३ belonging to Dosabhai

Abhechand Jain Sangha, Bhavnagar was chosen as representing the Bhavnagar collection. The manuscript is fairly legible with many scribal errors and omissions and is characterized by गुण and वृद्धेय endings. There is no date given and there are not written the Chūlīkās . Ms. १ of Jamnawade (dated Samvat 1643 Friday Āṣāḍha Suddha 5 with गुणवर्ध Gujarati written by Bāyabhaṇa Mahopādhyāya, the pupil of the Viśvagrāhī of वसुवस , was selected to represent the northern Ms. The manuscript is good and reliable as, corrected possibly by some teacher with yellow pigment. It has got no Chūlīkās written. Ms. २ is also an old manuscript (dated Samvat 1633 Sunday Bhādrapad V d 1) stated to be written at Śambhathītha (modern Cambay). The manuscript is correct and legible. This manuscript gives the two Appendix chapters. Ms. १ with शिवित Sanskrit is slightly different from २. Ms. १ was chosen to represent the manuscripts at the Bhambarkar Oriental Research Institute, Poona. It bears Samvat 1513 d १२ 1377 as its date. The discrepancy between the Sanskrit and the Chūlīkās numbers can be settled with the help of the remark $\text{अष्टमसंस्कृतं सप्तमं चोक्तं प्रथमं त्रयोदशं}$ at the end. It has Chūlīkās at the end and a Sanskrit gloss. The other Ms. at the Institute bear Samvat 1493 and 1643 as their dates while the others bear no date. Ms. १ represents the Ahmedabad collection at the Delhi University, which appears to be very old although no date is given there. It is a very reliable manuscript which has got to be revised. It is the Ms. १ on which the present edition is based.

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मुद्रित ॥

A

M 141

॥ वसवेआलियसुत्तं ॥

॥ पदममञ्जयणं ॥



वल्गो मंगलकुक्किट्टं अहिंता संज्मो तवो ।
देवा वि तं नमंतन्ति जन्तु वल्गे स्या मणो ॥ १ ॥
जहा इनत्त पुप्फेत्तु मनरो आवियई रत्तं ।
न य पुप्फं किलानेइ तो य पीणेइ अप्परं ॥ २ ॥
एनेए नमणा सुत्ता जे लोए सन्ति साहुणो ।
विहंगना व पुप्फेत्तु द्वाणमत्तेत्तये स्या ॥ ३ ॥
वरं च विट्ति लज्जनो न य कोइ उवहन्तइ ।
अहागवेत्तु रीयन्ति पुप्फेत्तु मनरा जहा ॥ ४ ॥
महुकारत्तना दुट्ठा जे भवन्ति अणित्तिया ॥
नाणापिण्डरया इत्ता तेण वुत्तन्ति साहुणो ॥ ५ ॥ ति वेनि ॥
॥ पदमं इमपुप्फित्तयञ्जयणं सनत्तं ॥

॥ वीरमञ्जयणं ॥

कहं तु कुज्जा सानज्जं जो कामे न निवाए ।
पए पए वितीर्यतो संकप्पत्त वत्तं नओ ॥ १ ॥
वन्था न्वनलंकारं इत्थीओ सयणापि य ।
अच्छन्दा जे न सुंजन्ति न ते चाइ ति वुत्तइ ॥ २ ॥
जे य वल्गे पिए भोए लट्ठे वि पिट्ठिकुत्तइ ।
साहीपे चयई भोए ते हु चाइ ति वुत्तइ ॥ ३ ॥

समाह वेहाह परिम्पयन्ता
 सिषा मणो निस्सर्यं बहिःसू ।
 न सा माहं नी वि अहं वि तीसे ॥
 इच्छेय हाभो विजयज्ज रागं ॥ ४ ॥
 आयापयाही बघ 'सा'ममस्तं,
 बामे बमाही कमियं तु दुस्तं ।
 सिम्बाहि बालं, विजयज्ज रागं,
 पयं सुहं बाहिमि संपराय ॥ ५ ॥
 पस्तन्ये अक्षियं 'आ'रं बूमकेहं दुपलप्यं ।
 'वि'भ्युंति वन्तस्य भारुं दुलं आया अयम्पये ॥ ६ ॥
 धिरत्पु ते असाकमी ओ तं जीविषकारण्य ।
 वन्त इच्छति आबं सयं ते मरणं मयै ॥ ७ ॥
 अहं च यीदत्तपत्तं तं च ति अयम्पयसिद्धिषां ।
 मा दुलं गम्बजा हामो, संजम निहुमी चर ॥ ८ ॥
 अयं तं बाहिमि माय आ आ बच्छति नारिणी ।
 बायाविस्तं अ इहा अक्षियप्या मयिस्तसि ॥ ९ ॥
 तीसं तां बपयं सीच्छा संजयाय सुम्पासियं ।
 अंहुसेय अहा बायो बामे संपविबामो ॥ १ ॥
 पयं बरुमि संहुसा पविबवा पविपस्तया ।
 विषयपुमि मीमेतु यहा से पुरिस्तासिमै ॥ ११ ॥ ति वैमि ॥
 ॥ वीर्यं समज्जपुम्बयम्बुपयं समस्त ॥

॥ तन्मयममृतद्वयं ॥

संजम सुद्धिबप्यायं विप्यमुज्जान तमज ।

तेकिमपमपादयं निगमप्याय महेतिर्त्तं ॥ १ ॥

न च यन्त वेहाह च बीलाहं च, सिम्बाहि १ च सिम्बाहि
 ५ अ च क क तमज्ज ५ च विमिष १ च, ह्येहं कुलपय, ५ च, योय बूमकेहं
 न न च निउमि १ च क विच्छति १ न च सिम्बाहि ह्यो ११ च
 बामं च तमज्ज १ न च क च पुमिपुलो

उदेसियं कीयगढ नियागं अभिहडाणि य ।
 राठमत्ते सिणाणे य गन्धमल्ले य वीयणे ॥ २ ॥
 सन्निही गिहिमत्ते य रायपिण्डे किमिच्छए ।
 सवाहण 'दन्तपहोवणा य सपुच्छणं देहपलोयणा य ॥ ३ ॥
 'अट्ठावय नालीए छत्तस्स य धारणट्ठाए ।
 'तेगिच्छ पाणहा पाए समारम्म च जोइणो ॥ ४ ॥
 'सेज्जायरपिण्ड च आसन्दी पलियट्ठाए ।
 गिहन्तरनिसेज्जा य गायस्सुव्वट्ठाणाणि य ॥ ५ ॥
 गिहिणो वेयावडिय जा य आजीववित्तिया ।
 तत्तानिव्वुडमोइत्त^१ आउरस्सरणाणि य ॥ ६ ॥
 मूलए सिङ्गवेरे य उच्छुखडे अनिव्वुडे ।
 कन्दे मूले य सच्चित्ते फले वीए य आमए ॥ ७ ॥
 सोवच्चले सिन्धवे लोणे 'रोमालोणे य आमए ।
 सामुट्ठे पंसुखारे य कालालोणे य आमए ॥ ८ ॥
 धूवणेत्ति वमणे य वत्थीकम्मविरेयणे ।
 अञ्जणे 'दन्तवण्णे य गायव्वमङ्गविभूसणे ॥ ९ ॥
 सव्वमेयमणाइण्ण निग्गन्थाण महेसिण ।
 सजमम्मि य जुत्ताणं लहुभूयविहारिणं ॥ १० ॥
 पञ्चासवपरिन्नाया तिगुत्ता छसु सजया ।
 पञ्चनिग्गहणा धीरा निग्गन्था उज्जुदंसिणो ॥ ११ ॥
 आयावयन्ति गिम्हेसु, हेमन्तेसु अवाउडा ।
 'वासासु पढिसलीणा सजया सुसमाहिया ॥ १२ ॥
 परीसहरिउदन्ता धुयमोहा जिइन्दिया ।
 सव्वदुक्खप्पहीणहा पक्कमन्ति महेसिणो ॥ १३ ॥
 दुक्कराइ 'करेत्ताण दुसहाइ सहेत्तु य ।
 के 'इत्थ देवलोगेसु केइ सिज्झान्ति नीरया ॥ १४ ॥

१ अ दन्तपहोवणो य तपुच्छण २ अ क ग अट्ठावए य नालीए
 ३ स तिगिच्छ ४ स सिज्जायर ५ अ क ग ० वत्तिया ६ अ, घ भाइत्त.
 ७ अ घ रूमालोणे ८ अ दन्तकट्टे ९ च वासासु पण्डि० १० स घ करित्ता

गविला पुष्पकम्माइ सेंटमण तवेण प ।

मिन्निमम्भमणुप्पत्ता तज्जप्पा परिमिन्नुड ॥ १५ ॥ ति वेमि ॥

॥ तज्जं सुद्धिपायाएकज्जण्यं समत्तं ॥

॥ वसन्तमङ्गुपर्यं ॥

तुय म आइसे तेने समयपा पञ्चमकलाये । इह तहु ठगरी
परिया नामज्जण्यं समत्तं । समयपा महारीरेण कात्तवेण वेण
तुयकलाया सुपण्यत्ता । तज्जं मे अहिजिज्जं अज्जण्यं पञ्चमपण्यत्ती ।

कदा तहु सा सुज्जीवमिवा नामज्जण्यं समत्तं । अज्जण्यं
महारीण्य कामज्जं पञ्चपा सुपण्यत्ताया सुपण्यत्ता तेजं मे अहि
जिज्जं अज्जण्यं पञ्चमपण्यत्ती ।

इमा तहु सा सुज्जीवमिवा नामज्जण्यं समत्तं । अज्जण्यं
महारीण्य कामज्जं पञ्चपा सुपण्यत्ताया सुपण्यत्ता तेजं मे अहि
जिज्जं अज्जण्यं पञ्चमपण्यत्ती । ते अदा । पुडविकाइया, अज्जि
इया तज्जकाइया वाज्जकाइया वज्जत्तज्जकाइया, तत्तज्जकाइया ॥

पुडरी चित्तमन्तमकलाया अज्जमज्जीया पुडोत्तत्ता अज्ज
मन्थपरिणय्य आइ चित्तमन्तमकलाया अज्जमज्जीया पुडोत्तत्ता
अज्जमन्थ मन्थपरिणय्य । तज्ज चित्तमन्तमकलाया अज्जमज्जीया पुडो
मत्ता अज्जमन्थ मन्थपरिणय्य । आइ चित्तमन्तमकलाया अज्जमज्जीया
पुडोत्तत्ता अज्जमन्थ मन्थपरिणय्य । वज्जत्तज्ज चित्तमन्तमकलाया
अज्जमज्जीया पुडोत्तत्ता अज्जमन्थ मन्थपरिणय्य । तज्ज अदा । अज्जमज्जीया
मूत्तर्जीया पार्त्तर्जीया मन्थर्जीया वीपवहा संमुच्चिमा तत्तज्ज
वज्जमन्तज्जकाइया मज्जीया चित्तमन्तमकलाया अज्जमज्जीया पुडोत्तत्ता
अज्जमन्थ मन्थपरिणय्य

न ज पुज इम अज्जं वही तत्ता पायात्तं जहा । अज्ज
पायका अज्जकाइया रणया लसेपका संमुच्चिमा अज्जिवा इपवाइया

चित्तमन्तमकलाया अज्जमज्जीया अज्जमज्जीया । तज्ज चित्तमन्तमकलाया

अज्जमज्जीया अज्जमज्जीया अज्जमज्जीया

जेसि 'केसि चि पाणाणं अभिक्कन्तं पढिक्कन्तं संकुच्चियं पसारियं
 सयं भंतं तसियं पलाइयं आगइगइविज्जाया जे य कीडपयंगा जा य
 कुन्थुपिवीलिया सत्वे वेइडिया सत्वे तेइडिया सत्वे चउरिंदिया
 सत्वे पंचिविया सत्वे तिरिक्खजोणिया सत्वे नेरइया सत्वे मणुया
 सत्वे देया सत्वे पाणा 'परमाहम्मिया । एसो खलु छट्ठी जीव-
 निकायो "तसकायो" ति पवुच्चइ ॥

इच्चेसि छण्हं जीवनिक्कायाणं नेव सयं ढंढं समारभिज्जा,
 नेवन्नेहिं ढंढं समारंभाविज्जा, ढंढं समारम्मन्ते वि अन्ने न 'सम-
 णुजाणामि जावज्जीवाए तिविह तिविहेणं मणेणं 'वायाए काएणं
 न करोमि न कारवेमि 'करेन्तं पि अन्नं न समणुजाणामि तत्स भन्ते
 पढिक्कमामि निंदामि 'गरिहामि अप्पाणं वोसिरामि ॥

पढमे भन्ते महव्वए पाणाइवायाओ वेरमणं । सत्वं भन्ते
 पाणाइवायं पच्चक्खामि, से सुद्धमं वा वायरं वा तसं वा थावरं वा ।
 नेव सयं पाणे अइवाएज्जा, नेवन्नेहिं पाणे अइवायावेज्जा पाणे
 अइवायते वि अन्ने न 'समणुजाणामि जावज्जीवाए तिविहं तिवि-
 हेणं मणेणं 'वायाए काएणं न करोमि न कारवेमि 'करेन्तं पि अन्नं
 न समणुजाणामि, तत्स भन्ते पढिक्कमामि निन्दामि 'गरिहामि
 अप्पाणं वोसिरामि, पढमे भन्ते महव्वए उवट्ठिओ मि । सत्त्वाओ
 पाणाइवायाओ वेरमणं ॥ १ ॥

अहावरे दोच्चे भन्ते महव्वए मुसावायाओ वेरमण ।
 सत्वं भन्ते मुसावायं पच्चक्खामि से कोहा वा लोहा वा
 भया वा नेव सयं मुसं वएज्जा नेवन्नेहिं मुसं वायावेज्जा
 मुसं वयन्ते वि अन्ने न 'समणुजाणामि जावज्जीवाए तिविहं
 तिविहेणं मणेणं 'वायाए काएणं न करोमि न कारवेमि
 'करेन्तं पि अन्नं न समणुजाणामि तत्स भन्ते पढिक्कमामि
 निन्दामि 'गरिहामि अप्पाणं वोसिरामि, दोच्चे भन्ते मह-
 व्वए उवट्ठिओ मि । सत्त्वाओ मुसावायाओ वेरमणं ॥ २ ॥

१ च किति चि २ च पग्गह्मिया, क पग्गह्मनी न एसो ३ क घ.
 समणुजाणिज्जा ४ अ वया ५ च किति नि ६ च गग्गामि ७ क घ.
 समणुजाणिज्जा ८ च पग्गह्मिया ९ च पग्गह्मनी १० च पग्गह्मनी

पर्वीक्ष्यैश्च न अकलीक्ष्यैश्च न पक्तीक्ष्यैश्च न आपा-
क्ष्यैश्च न कपालैश्च अन्नं आहृत्यै वा संकुतयै वा आसी-
क्ष्यैश्च वा पर्वीक्ष्यैश्च वा अकलीक्ष्यैश्च वा पक्तीक्ष्यैश्च वा आपा-
क्ष्यैश्च वा पयाक्ष्यैश्च वा न 'समस्तुआयामि, आकलीक्ष्याय तिष्ठि-
तिष्ठिश्च ममेक्षं वापाय कपाय न करेमि न कारेमि करेमं
पि अक्ष न समस्तुआयामि तस्त मति पक्षिणामि क्षिणामि
यक्षिणामि अय्यायं क्षीयिणामि ॥ ८ ॥

[illegible]

सै भिक्खु वा भिक्खुणी वा संजपविरजपटिहण्यपण्य-
कत्तायपावकम्मो विषा वा राओ वा पयओ वा परितावओ
वा सुसै वा जाम्बरमाणे वा सै सिपण वा विहुपण्येण वा
ताहिपटिण वा पसीण वा पत्तयडुण वा साव्वाय वा ताह-
घडुण वा विहुण्येण वा विहुण्णान्णेण वा वेहेण वा वेत्त-
कण्ण्येण वा हन्वेण वा सुद्धेण वा जण्यो वा काप वाधिरं
वा वि पोम्मह वा पूम्मेज्झा न बीणज्झा जणं न पुम्पवेज्झा
जणं पुम्पन्ता वा बीज्झा वा न समुज्झाज्झाणि जावज्झी
वाण विविह विविहिहं मण्यं वावाय काप्यं न करिणि न

१. क. च. कर्मयोगविद्या. ४. अध्यायः ३. क. सुन्दर. ४. सुहृत्सन्निधे.

५. च न श्रीया न विविद्या न उज्जयिद्या न पद्मविद्या न निनासिद्या।

१ क व ललवजालिका २ गजपति ३ गजिपद ४ व व ललिका

सु सुश्रिया **द द दानव-मिश्रिया**

कारवेमि करेन्तं पि अन्नं न समणुजाणामि, तस्स भन्ते
पडिक्कमामि निन्दामि गरिहामि अप्पाणं वोसिरामि ॥ १० ॥

से भिक्खू वा भिक्खुणी वा सजयविरयपडिहयपच्च-
क्खायपावकम्मे दिया वा राओ वा एगओ वा परिस्तागओ
वा सुत्ते वा जागरमाणे वा, से वीएसु वा वीयपइहेसु वा
रुढेसु वा रुढपइहेसु वा जाएसु वा जायपइहेसु वा हरिणसु
वा हरियपइहेसु वा छिन्नेसु वा छिन्नपइहेसु वा सचि-
त्तेसु वा सचित्तकोलपडिनिस्सिएसु वा न गच्छेज्जा न
चिव्वेज्जा न निसीएज्जा न तुयट्ठेज्जा, अन्नं न गच्छावेज्जा
न चिव्वावेज्जा न निसीयावेज्जा न तुयट्ठावेज्जा, अन्नं गच्छन्तं
वा चिव्वत वा निसीयन्तं वा तुयट्ठन्तं वा न समणुजाणामि
जावज्जीवाए तिविह तिविहेण मणेणं वायाए काएण न
करेमि न कारवेमि करेन्तं पि अन्नं न समणुजाणामि, तस्स
भन्ते पडिक्कमामि निन्दामि गरिहामि अप्पाणं वोसिरामि ॥ ११ ॥

से भिक्खू वा भिक्खुणी वा संजयविरयपडिहयपच्च-
क्खायपावकम्मे दिया वा राओ वा एगओ वा परिस्तागओ
वा सुत्ते वा जागरमाणे वा, से कीढ वा पयगं वा कुन्थुं
वा पिवीलिय वा हत्थांसि वा पायसि वा वाहुंसि वा
ऊंसि वा उदरसि वा सीससि वा वत्थसि वा पडिग-
हंसि वा रयहरणसि वा गोच्छंसि वा उडुगसि वा दण्ड-
गसि वा पीढगसि वा फलहसि वा सेज्जंसि वा संथार-
गंसि वा अन्नयरसि वा तहप्पगारे उवगरणजाए तओ संज-
यामेव पडिलेहिय पडिलेहिय पमज्जिय पमज्जिय एगन्ते
अवणेज्जा, नो ण संघायमावज्जेज्जा ॥ १२ ॥

अजयं चरमाणो उ पाणभूयाइं हिंसइ ।

वन्धइ पावय कम्मं, तं से होइ कडुय फलं ॥ १ ॥

१ अ गरिहामि २ त ऊरुणि वा ३ त वत्थसि वा पायगति वा
रयहरणसि वा कचलति वा गुच्छति वा उडुगसि वा दडानि वा; अ वत्थसि वा
पायपुल्लणि वा रज्जुगणसि वा कयलनि वा पडिगहसि वा उडगसि वा ४ अ क
५ एगन्तमवणमेज्जा

जया पुणं च पावं च वंधं मोरुवं च जाणइ ।
 तथा निर्विन्दए भोए जे दिन्वे जे च माणुसे ॥ १६ ॥
 जया निर्विन्दए भोए जे दिन्वे जे च माणुसे ।
 तथा चयइ संभोगं सन्मितरवाहिरं ॥ १७ ॥
 जया चयइ संभोगं सन्मितरवाहिरं ।
 तथा मुण्डे भवित्ताणं पन्वयइ अणगारियं ॥ १८ ॥
 जया मुण्डे भवित्ताणं पन्वयइ अणगारियं ।
 तथा संवरमुक्कट्टं धम्मं फासे अणुत्तर ॥ १९ ॥
 जया संवरमुक्कट्टं धम्मं फासे अणुत्तरं ।
 तथा धुणइ कम्मरयं अबोहिकलुत्तं कट्टं ॥ २० ॥
 जया धुणइ कम्मरयं अबोहिकलुत्तं कट्टं ।
 तथा सन्वत्तगं नाणं दंसणं चाभिगच्छइ ॥ २१ ॥
 जया सन्वत्तगं नाणं दंसणं चाभिगच्छइ ।
 तथा लोगमलोगं च जिणो जाणइ केवली ॥ २२ ॥
 जया लोगमलोगं च जिणो जाणइ केवली ।
 तथा जोगे निरुमित्ता सेलेत्ति पडिवज्जइ ॥ २३ ॥
 जया जोगे निरुमित्ता सेलेत्ति पडिवज्जइ ।
 तथा कम्मं खवित्ताणं सिद्धिं गच्छइ नीरओ ॥ २४ ॥
 जया कम्मं खवित्ताणं सिद्धिं गच्छइ नीरओ ।
 तथा लोगमत्थयत्थो सिद्धो भवइ सासओ ॥ २५ ॥
 सुहत्तायगत्त समणस्स सायाउलगत्त निगामत्ताइत्त ।
 उच्छोलणापहाविस्स दुलहा सोगइ तारिसगत्त ॥ २६ ॥
 तवोगुणपहाणस्स उज्जुमईखनिंसंजमरयत्त ।
 परीत्तहे जिणन्तस्स सुलहा सोगइ तारिसगत्त ॥ २७ ॥
 पच्छा वि ते पयाया खिप्पं गच्छन्ति अमरमवणाई ।
 जेसि पियो तवो नंजमो य खन्ती य वम्मचेर च ॥ २८ ॥
 इच्चेयं उज्जीवणियं सम्महिट्ठो सया जए ।
 दुलहं लमिच्छु सामम्णं कम्मुणा न विराहेज्जासि ॥ २९ ॥
 ॥ ति वेमि ॥

॥ चउत्थं उज्जीवणियज्झयणं समत्तं ॥

१ ज निर्विन्द २ ज नजोगे, क घ तजोग ३ ज क ख ग घ.
 पध्वपड ४ न जोर ५ च नवेत्ताज ६ ज क घ हवड ७ ज. क त घ.
 पडोत्त; ग पडोत्त ८ च सोग ९ क निओ १० च दुलम

दवदवस्स न गच्छेज्जा भात्तमाणो य गोयरे ।
 हसंतो नाभिगच्छेज्जा कुलं उच्चावयं सया ॥ १४ ॥
 आलोयं थिग्गलं दारं सन्धिं दग्गमवणाणि य ।
 चरंतो न विनिज्झाए संकट्ठाण विवज्जए ॥ १५ ॥
 रत्तो 'गहवईणं च 'रहस्सारक्खियाण य ।
 सकिलेसकरं टाणं दूरओ परिवज्जए ॥ १६ ॥
 पडिक्खुक्खुल न पविसे मामगं परिवज्जए ।
 अचियत्तकुलं न पविसे चियत्तं पविसे कुल ॥ १७ ॥
 साणीपावारपिहियं 'अप्पणा नावपगुरे ।
 कवाड नो पणोल्लेज्जा 'ओग्गहंसि अजाइया ॥ १८ ॥
 गोयरग्गपविट्ठो उ वच्चमुत्तं न धारए ।
 'ओगासं फासुयं नच्चा 'अणुन्नविय वोसिरे ॥ १९ ॥
 'नीयदुवारं तमसं कोट्ठगं परिवज्जए ।
 अचक्खुविसओ जत्थ पाणा इप्पडिलेहगा ॥ २० ॥
 'जत्थ पुप्फाइं वीयाइं विप्पइण्णाइं 'कोट्ठए ।
 अहुणोवलित्तं ओल्लं दट्ठुणं परिवज्जए ॥ २१ ॥
 एलगं दारगं साणं वच्छग चावि 'कोट्ठए ।
 उल्लङ्घिया न पविसे 'विउहत्ताण व सजए ॥ २२ ॥
 असंसत्त पलोएज्जा नाइदुरावलोयए ।
 उप्पुल्लं न विनिज्झाए 'नियट्ठेज्जा 'अयंपिरो ॥ २३ ॥
 अइभूमिं न गच्छेज्जा गोयरग्गओ मुणी ।
 कुलस्स भूमिं जाणित्ता मियं भूमिं परक्कमे ॥ २४ ॥
 तत्थेव पडिलेहिज्जा भूमिभागं 'वियक्खणो ।
 'सिणाणस्स य वच्चस्स 'संलोगं परिवज्जए ॥ २५ ॥
 'दग्गमट्ठियआयाणे वीयाणि हरियाणि य ।
 परिवज्जन्तो चिट्ठेज्जा सत्विन्द्रियसमाहिण ॥ २६ ॥

१ अ स गिहवईण २ अ रहनागक्खियाणि ३ स अप्पणो ४ च
 ओग्गह से ५ च ओवात्त ६ च अणुन्नावमि ७ क णीयदुवार, घ णीअदुवार.
 ८ अ जत्थ पाणाइ ९ स कुट्ठए १० च. विउहत्ताण; न विदुहत्ताण च; अ
 विओत्ताण वत्त जए ११ क स नियट्ठिज्ज १२ अ अयपिरे १३ अ वियक्खणे.
 १४ स नणाणम्म १५ च नलोय १६ अ घ दग्गमट्ठी द आयाणे

सिया य समणट्ठाए गुट्ठिणी कालमासिणी ।
 उट्ठिया वा निसीएज्जा निसन्ना वा पुण्णट्ठए ॥ ४० ॥
 तं भवे भत्तपाणं तु संजयाण अकप्पिय ।
 दिंतिय पडियाइक्खे न मे कप्पइ तारिसं ॥ ४१ ॥
 थणग^१ पिज्जएमाणी दारगं वा कुमारियं ।
 तं निक्खिवित्तु^२ रोवंतं आहरे पाणभोयणं ॥ ४२ ॥
 तं भवे भत्तपाण तु संजयाण अकप्पिय ।
 दिंतियं पडियाइक्खे न मे कप्पइ तारिसं ॥ ४३ ॥
 जं^३ भवे भत्तपाणं तु कप्पाकप्पम्मि संकिय ।
 दिंतियं पडियाइक्खे न मे कप्पइ तारिसं ॥ ४४ ॥
 दगवारण^४ण पिहिय नीसाए पीढएण वा ।
 लोढेणं वा वि लेवेण सिलेसेण व केणइ ॥ ४५ ॥
 त च उट्ठिभट्ठिउं दिज्जा समणट्ठाय व दायए ।
 दिंतियं पडियाइक्खे न मे कप्पइ तारिसं ॥ ४६ ॥
 असणं पाणग वा वि खाइमं साइमं तहा ।
 जं जाणेज्ज सुणेज्जा वा दाणट्ठा पगडं इमं ॥ ४७ ॥
 तारिसं भत्तपाणं तु संजयाण अकप्पियं ।
 दिंतिय पडियाइक्खे न मे कप्पइ तारिसं ॥ ४८ ॥
 असण पाणगं वा वि खाइमं साइम तहा ।
 ज जाणेज्ज सुणेज्जा वा पुण्णट्ठा पगडं इम ॥ ४९ ॥
 त भवे भत्तपाणं तु सजयाण अकप्पियं ।
 दिंतियं पडियाइक्खे न मे कप्पइ तारिसं ॥ ५० ॥
 असणं पाणग वा वि खाइमं साइम तहा ।
 जं जाणेज्ज सुणेज्जा वा वणिमट्ठा पगडं इम ॥ ५१ ॥
 त भवे भत्तपाण तु सजयाण अकप्पियं ।
 दिंतियं पडियाइक्खे न मे कप्पइ तारिसं ॥ ५२ ॥
 असणं पाणगं वा वि खाइमं साइमं तहा ।
 जं जाणेज्ज सुणेज्जा वा समणट्ठा पगडं इम ॥ ५३ ॥

१ अ पिज्जनाणी, क घ थणव पिज्जेनाणी २ अ ग घ रोयन ३ अ
 पुस्तके अय श्लोको न दृश्यते, गुजरमानापामघत्तादनुवादे दृश्यते ४ क घ.
 दगवारेण; अ दगवाहेण ५ च दायए ६ क घ ग घ तं भवे

निम्मेणि फलगं पीढ 'उम्मवित्ताणनान्हं ।

'मंचकील च पानायं 'समणट्ठाण व दावण ॥ ६७ ॥

दुम्भमाणो पवटेज्जा हन्थ 'पायं व नृनण ।

पुढविर्जीवि वि हिंनेज्जा जं य 'त निम्मिया जना ॥ ६८ ॥

एयारिस्सं महादामे जाणिज्ज महेमिजो ।

तम्हा मालोहलं भिक्ख 'न पटिगण्हंति नज्ज ॥ ६९ ॥

कट्ट मूलं पलं व वा आमं छिन्नं व नज्जि ।

तुंवागं निवे' च आमग परिवज्जण ॥ ७० ॥

तरेव 'नृत्तुण्णाः 'कोलत्तुण्णाः आरणे ।

'सकल्लि फणिय पूयं अन्नं वा पि नहायि ॥ ७१ ॥

'विक्रायमाणं पनट्टं रणण पणिकासिय ।

दितिय पटियाडक्खे न मे कप्पड तारिस्सं ॥ ७२ ॥

बहुअट्ठियं पोगलं 'आणिमिम वा वत्तुं'टयं ।

अन्यियं 'तिदुय विल्लं उच्छुवंटं च 'मंचलि ॥ ७३ ॥

अप्यं निया 'मोयणज्जाण 'वहुअज्जियधम्मिण ।

दितिय पटियाडक्खे न मे कप्पड तारिस्सं ॥ ७४ ॥

तरेवुच्चावय पाणं अदुवा 'जारघोचण ।

ससंभं चाठलादग अट्ठणाधेय विवज्जण ॥ ७५ ॥

जं जाणेज्ज चिराधेयं मट्टं दंमणेण वा ।

'पटिपुच्छिज्जण मोच्चा वा जं च निम्मंसकिय नयं ॥ ७६ ॥

'अजीवं परिणय नच्चा पाटिगाहेज्ज मंजण ।

अह नकियं 'भवेज्जा आनाट्ठाण 'गैरण ॥ ७७ ॥

थोवमासायणट्ठाण हन्थगाम्मि 'दलाहि मे ।

मा मे अच्चविलं पुरं नाल 'तण्हविणित्तण ॥ ७८ ॥

१ क व उन्नविताणान्हे २ अन्नविताणान्हे ३ अ क म ४ प न न
काटं ५ ३ न च नमट्ठाण पवटाण ४ च पाय च ५ च नज्जिनिज ६ च न
पटिगाहेज्ज नज्ज न न पटिगिण्हति ७ न नट्ट ८ च कल्ल ९ क नृत्तु, १
सकल्लि १० क विक्रयमाण ११ क छ अणमि १२ च तैदुय १३ च न च
विपट्टि १४ क मोयणज्जण १५ न बहुअज्जियधम्मिण, अ वत्तु अज्जिय नान्हे
१६ क दाघोअन मय दाधोअन १७ न च पटिपुच्छिज्ज १८ न अजीव १९
च हवेज्जा २० च गेवड २१ क उणाह २२ अ ग घ नट्ट, क निट्टं

तं च अर्चयितुं पूरं वाहं तद्गुणिविस्तारः ।
 विनिय पदियाइकमे न मे कप्यइ तारितं ॥ ७१ ॥
 ज च हाउइ अकामये रिमय्येय पदिविउये ।
 त अय्येय न पिह जो वि अय्येय हाउय ॥ ८० ॥
 एमममउइमिता अचिसं पदिलेहिपा ।
 अय पदिवउउआ पदिव्य पदिकमे ॥ ८१ ॥
 मिता य पायएममओ इय्हेउआ परिमौकुये ।
 कोइमे मितियुलं वा पदिकेहिचाय फासुये ॥ ८२ ॥
 अकुञ्जितु मेहाकी पदिवउइमि संकुडे ।
 एयम मेममउइता तथ मुञ्जितु मेमय ॥ ८३ ॥
 तथ न भुतमाय्येय अठिबं कण्टओ सिपा ।
 तणकटुमजर वा वि अर्थ वा वि तय्यविई ॥ ८४ ॥
 त इत्थविस्तु न विविस्तये मासय्येय न उहुय ।
 इत्थय न मउइये पदं तमवइमे ॥ ८५ ॥
 एमममउइमिता अचिसं पदिलेहिपा ।
 अय पदिवउउआ पदिव्य पदिकमे ॥ ८६ ॥
 निपा य भिकरु इउउआ मेउआमाय्येय मीकुये ।
 मपिइपायमाय्येय 'उहुये पदिलेहिपा ॥ ८७ ॥
 रिमय्येय पदिवमिता अमान मुदयं मुजी ।
 गपियाउहिपमायाय आमजी य पदिकमे ॥ ८८ ॥
 आममाण्णाय बीसेसं अय्यारं अइकमे ।
 ममणाममय चउ मत्तपाये प रंयय ॥ ८९ ॥
 उउमुय्येय अणउिग्गी अउाभिनत्तेय चैयता ।
 अत्ताय गुहमवाल नं अहा पदियं यये ॥ ९० ॥
 न नम्ममायाय हाउआ पुमि पउआ य नं काई ।
 पुया पदिकम तत्तु बीसिदो चित्तए इमे ॥ ९१ ॥
 अहा विवेहिउतायता मित्ती ताहुय चैसिदा ।
 मोक्कनताहयइत्तु न्नाहुवैइत्तु चारया ॥ ९२ ॥

न नउ उ पदिवउउआ न न मिरे । अ क य मित्तु प क क

उउम उउम क पुन १ उ सेनो ७ य विवेहि तय्येय.

नमोकारेण परित्ता अरेत्ता निगमंथवं ।
 सज्जायं पट्टविज्ञायं वीसनेत्त नयं सुणी ॥ ९३ ॥
 वीसनेत्ता उमं चित्ते हियमट्टं लानमट्टिओ ।
 जइ मे अपुगहं कुञ्जा साह्वं होञ्जामि तारिओ ॥ ९४ ॥
 साह्वो वो चियनेमं निनेत्तञ्ज नह्वञ्जमं ।
 जइ तय्य केउ उच्छेज्जा तेहिं सट्ठिं तु सुंजए ॥ ९५ ॥
 अहं कोउ न उच्छेज्जा तओ सुंजए एक्कओ ।
 जालोए मायणे साह्वं जयं अपारित्तादिं ॥ ९६ ॥
 निचयं व कडुयं व कलायं अंविळं व मधुरं लवणं वा ।
 एय लद्धमवट्टवज्जं मधुरयं व सुंजए संजए ॥ ९७ ॥
 अरुलं विरुलं वा वि मूडयं वा अलूडयं ।
 उल्लं वा जइ वा सुक्कं मंयुल्लमात्तमायणं ॥ ९८ ॥
 उप्पन्न नाडहीलेज्जा अयं वा बहु फालुयं ।
 सुहाल्लं सुहाजीवी सुंजिज्जा वेसवज्जिज्जं ॥ ९९ ॥
 इल्लहा उ सुहादाइ सुहाजीवी वि इल्लहा ।
 सुहावइ सुहाजीवी वे वि गच्छन्ति मोगाइ ॥ १०० ॥

॥ ति वेनि ॥

॥ पंचममज्जयणं पिठेवणाए पदलुडेवओ ननत्तो ॥

॥ पंचममज्जयणं-वीथो उडेमथो ॥

पुडिगहं सल्लिहिच्चानं लेवनायाए सुंजए ।
 दुगंथं वा सुगंथं वा सल्लं सुंज न उड्डए ॥ १०१ ॥
 सेज्जा निसेहियाए ननवट्ठो य गोयरे ।
 उन्नवट्ठो नोत्ताणं जइ वेण न संयरे ॥ १०२ ॥
 तओ कारमसुप्पवे न्नायाणं गवेत्तए ।
 विहिण्ण पुत्तवृत्तेण इमेनं उन्नरेण य ॥ १०३ ॥

१ क ड उ न्नुट्ठेने ज्जि क्किय २ व न्ने ३ ज्ज क्क ड्ठि.
 ४ व ड उ न्नुट्ठेने ५ क्क निमि ६ उ निमि व क्कडुं ७
 क्क क्क न्ने न्नुट्ठे ८ व ड्ठे ९ न्ने १० क्क न्ने ११ व.
 सेज्जा १२ क्क ड्ठे १३ व ड्ठे १४ व ड्ठे १५ क्क अन्नवट्ठे व.
 अन्नवट्ठे १६ व ड्ठे

कालेन विस्तृतं भिक्षुं कालेन यः पश्चिन्नम् ।
 अकालं च विवर्जिता काले काले समापरे ॥ ४ ॥
 अकालं चरन्ती भिक्षुं कालं न पश्चिन्नसि ।
 अप्पायं च कित्तामसि सचिन्तये च करिहसि ॥ ५ ॥
 स्रु कालं चर भिक्षुं कुञ्जा पुरित्तकारिणं ।
 अत्तामा सि न सोपञ्जा तदा सि अहिपात्तय ॥ ६ ॥
 तद्दुष्कायया पापा मत्तदाय समापरा ।
 तद्दुष्पं न सचिन्तये अयमेव पराक्ते ॥ ७ ॥
 सोपञ्ज्यापश्चिन्ता उ न निर्तापञ्ज्य कत्तय ।
 कद्द च न पद्दयेञ्जा चिन्तिताय च सञ्जय ॥ ८ ॥
 जामल कम्भिं दारं कदाह वा नि सञ्जय ।
 अत्तसचिया न चिन्तये सोपञ्ज्यामभी सुप्पी ॥ ९ ॥
 समज माहज वा वि चिन्तियं वा वप्पिज्जम् ।
 उत्तमकम्म मत्तदा पाण्डाय च सञ्जय ॥ १० ॥
 तः अत्तमिन्न न पविस्स न चिद्द चत्तुसीपरं ।
 एममज्जमिन्ता तत्त चिन्तये सञ्जय ॥ ११ ॥
 वप्पिमवत्त वा तस्म काज्जन्तुधयस्य वा ।
 अप्पत्तिव सिद्धा हाञ्जा कम्भुत्त पवणत्त वा ॥ १२ ॥
 पश्चिन्नसि उ विन्न वा तत्ता तम्मि निवत्तिप ।
 इवत्तकम्मज्ज मत्तदा पाण्डाय च सञ्जय ॥ १३ ॥
 उत्तम पत्तम वा वि कुम्भय वा मवत्तिप ।
 अत्त वा पुप्फ मत्तिन्न त च सत्तसिया वप ॥ १४ ॥
 त मत्त मत्तपाज तु सत्तपाज अक्कप्पियं ।
 चिन्तिय पश्चिन्ताक्क न म कप्पय तारिस्सं ॥ १५ ॥
 उत्तम पत्तम वा वि कुम्भय वा मवत्तिप ।
 अत्त वा पुप्फ मत्तिन्न त च सत्तसिया वप ॥ १६ ॥
 त मत्त मत्तपाज तु सत्तपाज अक्कप्पियं ।
 चिन्तिय पश्चिन्ताक्क न म कप्पय तारिस्सं ॥ १७ ॥

१ क उ मत्तय

उ तद्दुष्पं च तद्दुष्पं च तद्दुष्पं

३ न चरन्ती

५ विवर्जिता

७ सुप्पी ९ अ च चत्तुसीपरं ५ क-

सत्तुसीपरं

- मत्तिन्न

मालुय वा विरालिय ^१कुमुय उप्पलनालिय ।
 मुणालियं सासवनालिय उच्चुग्घट अनिव्वुट ॥ १८ ॥
 तरुणग वा पवाल रुक्खवस्स तणगस्स वा ।
 अन्नस्स वा वि हरियस्स आमग परिवज्जण ॥ १९ ॥
 तरुणियं वा ^२छियाडि आमिय भज्जिय ^३सट ।
 द्वितिय पटियाइक्खं न मे कप्पट तारिस ॥ २० ॥
 तहा ^४कोलमणस्मिन्न वेणुय कासवनालिय ।
 तिलपप्पटग नीमं आमगं परिवज्जण ॥ २१ ॥
 तहेव ^५चाउलं पिट्ट प्रियट वा तत्तनिव्वुट ।
 तिलपिट्ठ ^६पूजपिण्णाग आमग परिवज्जण ॥ २२ ॥
 कविट्ठ ^७माटल्लुग च मूलग मूलगत्तिय ।
 आम असत्थपरिणय मणसा वि न पत्थण ॥ २३ ॥
 तहेव फलमश्रूणि वीयमश्रूणि जाणिया ।
^८विहेलग पियाल च आमगं परिवज्जण ॥ २४ ॥
 समुयाण चरे भिक्खू कुल उच्चावय सया ।
 नीय कुलमदक्खम्म ऊसट ^९नाभिधारण ॥ २५ ॥
 अदीणो वित्तिमेमेज्जा न तिसीणज्ज पट्ठिण ।
 अमुच्छिओ भोयणम्मि मायत्ते णमणारण ॥ २६ ॥
 बहु परघरे अत्थि विविहं ग्वाइमसाडम ।
 न तत्थ पण्डिओ ^{१०}कुप्पे दच्छा देज्ज परो न वा ॥ २७ ॥
 सयणासणवत्थ वा भत्तपाण व सजण ।
 अदितस्स न कुप्पेज्जा पच्चकरो वि य दीमओ ॥ २८ ॥
 दत्थिय पुगिस वा वि ^{११}दहर वा महल्लगं ।
 वदमाण न जाणज्जा नो य ण फरुस वण ॥ २९ ॥
 जे न वदे न से कुप्पे वदिओ न समुक्खसे ।
 एवमन्नेसमाणस्स सामणमणुचिहट्ठ ॥ ३० ॥
 सिया एगडओ लद्धुं लोभेण ^{१२}विणिगूहह ।
 मा मेय दाइय सत दट्ठूण सयमायय ॥ ३१ ॥

१ च कुमुयप्पलनालिय २ ग घ छियाडि ३ क सय; न सिय ४ अ
 कोलमणुस्मिन्न वेणुय कासनालिय ५ अ चालिय पेट्टं ६ क पूजपन्नाग; ७ क
 मारलिंग ८ अ पहेल्ग ९ न नाभिधारण १० च कप्पे ११ स दहरग
 धी १२ अ स विणिगूहह

अलङ्काराद्युक्तं तु यथा बह्विधं पदम् ।
 इत्येतन्मा य स होर मित्रार्थं च न मच्छद ॥ ११ ॥
 मित्रा एवमर्थं बह्विधं विनिर्दिष्टं पाण्यमौषधम् ।
 मह्यं मह्यं मायया विरज्यं विरज्यमाहरे ॥ १२ ॥
 आर्यं तु ता इम समजा भाषयन्ती अर्थं सुखम् ।
 संयुक्ता नमः पते तृह्विली सुजासमी ॥ १३ ॥
 पश्यन्ता अलाकामी मायसेमायकामय ।
 बह्विधं पदम् पदं मायासम्भवं च ब्रुवन् ॥ १४ ॥
 सुरं वा मरुतं वा वि अर्थं वा मरुतं रत्नं ।
 सलक्ष्यं न पिब मित्रं अर्थं सारक्ष्यमायया ॥ १५ ॥
 पित्रा एवमर्थं तथा न म केश विपाण्डु ।
 तस्मिन् पश्यन्ता ब्रह्मण मित्रं च सुखं य ॥ १६ ॥
 बह्विधं मायया तस्मिन् मायामासे च मित्रतुया ।
 अलाकामी अर्थं नमः च अलाकामी ॥ १७ ॥
 निष्कृष्टिमा अर्थं तस्मिन् अलक्ष्यमिह ब्रुवन् ।
 तारिणी मरुतं वि ब्रह्मण सूरं ॥ १८ ॥
 आर्यं मायया तस्मिन् पात्रि तारिणी ।
 मित्रं वि य मरुतं अर्थं आर्यं तारिणी ॥ १९ ॥
 एव तु अलक्ष्यमिह ब्रुवन् च विरज्यमाहरे ।
 तारिणी मरुतं वि ब्रह्मण सूरं ॥ २० ॥
 तस्मिन् पश्यन्ता मरुतं पदं ब्रह्मण रत्नं
 मरुतपदमायया तस्मिन् अलक्ष्यमाहरे ॥ २१ ॥
 तस्मिन् पश्यन्ता ब्रह्मण अलक्ष्यमाहरे
 विरज्य अलक्ष्यमाहरे विरज्यमाहरे ॥ २२ ॥
 एव तु मुख्याहरे अलक्ष्यमाहरे विरज्यमाहरे ।
 तारिणी मरुतं वि ब्रह्मण सूरं ॥ २३ ॥

एव तु मुख्याहरे अलक्ष्यमाहरे विरज्यमाहरे ॥ २४ ॥
 तारिणी मरुतं वि ब्रह्मण सूरं ॥ २५ ॥
 एव तु मुख्याहरे अलक्ष्यमाहरे विरज्यमाहरे ॥ २६ ॥
 तारिणी मरुतं वि ब्रह्मण सूरं ॥ २७ ॥

आयरिए आराहेइ समणे यावि तारिसो ।

गिहत्था वि णं पूयन्ति जेण जाणाति तारिस ॥ ४५ ॥

तवतेणे 'वइतेणे रूवतेणे य जे नरे ।

आयारभावतेणे य कुव्वइ देवकिव्विस ॥ ४६ ॥

लङ्घूण वि देवत्त उववन्नो देवकिव्विसे ।

तत्थावि से न याणाइ किं मे किच्चा इमं फल ॥ ४७ ॥

तत्तो वि से चइत्ताण 'लब्धिही 'एलमूयगं ।

नरय तिरिक्खजोणिं वा वोही जत्थ सुद्धलहा ॥ ४८ ॥

एय च दोस दट्ठूणं नायपुत्तेण भासिय ।

अणुमायं पि मेहावी मायामोस विवज्जए ॥ ४९ ॥

सिक्खिऊण भिक्खेसणसोहिं सजयाण बुद्धाण सगासे ।

तत्थ 'भिक्खु 'सुप्पणिहिइदिए तित्त्वलज्जगुणवं

विहरेज्जासि ॥ ५० ॥ त्ति वेमि ॥

॥ पंचमज्झयणस्स पिंडेसणाए वीओ उद्देसओ समत्तो ॥

॥ छठमज्झयणं ॥

नाणदसणसपन्न संजमे य तवे रयं ।

गणिमागमसपन्न उज्जाणम्मि समोसहं ॥ १ ॥

रायाणो रायमच्चा य माहणा अकुव खत्तिया ।

पुच्छन्ति निहुयप्पाणो कह मे 'आयारगोयरे ॥ २ ॥

तेसिं सो निहुओ वतो सव्वभूयसुहावहो ।

सिक्खाए सुसमाउत्तो आइक्खइ वियक्खणो ॥ ३ ॥

हदि धम्मत्थकामाणं 'निग्गथाण सुणेह मे ।

आयारगोयरं भीमं सयल दुरहिठिय ॥ ४ ॥

नन्नत्थ एरित्तं 'वुत्त ज लोए परमदुच्चरं ।

विउल्लहाणभाइस्स न भूयं न भविस्सइ ॥ ५ ॥

१ स ग घ च वपतेणे २ च लज्झही, अ लप्पह ३ स एडमूयग, घ एलमूयग ४ अ क ग भिक्ख ५ अ ग सुप्पणिहिंदिए ६ घ आयारगोयरो, च आयारगोयर, ७ च निर्गथाण ८ न योत्तु

ननुहुगविषयार्थं वाहियार्थं च त्रै गुणा ।

अथहनुदिया कयप्या तं सुखेन लब्धं तदा ॥ ६ ॥

यत्न बहु यं उपार्जं कार्यं वास्तव्यरश्मय ।

तस्य अप्यवर ह्यज विमल्यस्तानी भस्वर ॥ ७ ॥

वयसुर्लं कयसुर्लं अक्षयो मिहिमाद्यर्थ ।

पक्षियद् निधंरजा यं सिपायं सोमवश्मय ॥ ८ ॥

तन्मिथं पश्यं ठाये महार्धरेण वेत्तिर्ल ।

अहिस्ता विज्या विहा लब्धपुण्यं संज्या ॥ ९ ॥

जानति कय पाया तस्य भद्रं पायरा ।

तं जानमज्या वा न ह्यं नी न वायण ॥ १० ॥

सम्बर्जाया वि इष्टंति जीवितं न मरिगिज्य ।

तम्हा पायवर्तं धारे विगर्मया वज्रयति यं ॥ ११ ॥

अप्यव्हा पराहा वा कोहा वा अर वा मया ।

हिस्तन व सुर्लं कया नी वि अर्थं कयावय ॥ १२ ॥

सुमायाया यं लौर्यमि लब्धसाहृदि मरिहिनी ।

अविस्माया व पृथार्थं तम्हा मासे विवश्मय ॥ १३ ॥

चित्तमोत्तमचित्तं वा अर्थं वा अर वा वहु ।

कृतसाहृषमत्तं पि भोगार्हंति अयावया ॥ १४ ॥

तं अप्यजा न गच्छति नी वि मिन्हावय परे ।

अर्थं वा विष्णुमार्थं पि नापुञ्जार्थंति लज्या ॥ १५ ॥

अथमचरियं धार पमार्थं दुरहिष्ठियं ।

नापयति सुयी लय भेयापयव्यविज्या ॥ १६ ॥

युक्तमयमहम्मस मयावास्तसमुस्तव ।

तम्हा महुजससार्थं विगमया वज्रयति यं ॥ १७ ॥

विहसुयमयम लार्थं तार्थं लार्थं च पयचित्तं ।

न न मन्निहिमिच्छति नायपुल्लमोरया ॥ १८ ॥

अ प अत्ता न व निगर्तं च वज्र र्द च निष्ठिवा
 निपात ५ अ तत् ६ उ नो वि वात्त अ व लम्बे जीवा मि ८ व
 व पक्षिवा ९ न निपात क न उ मिचिर् १५ उर्लं से, १५
 ग च लक्ष्मण ११ अ क व भवात्मनिपातिनी

'लोभस्सेस अणुप्फासो मन्ने अन्नयरामवि ।
 जे सिया सन्निहीकामे गिही पव्वइए न से ॥ १९ ॥
 जं पि वत्थं व पाय वा कंवलं पायपुंछण ।
 त पि संजमलज्जट्ठा धारेति ^१परिहिति य ॥ २० ॥
 न सो परिग्गहो वुत्तो ^२नायपुत्तेण ताइणा ।
 मुच्छा परिग्गहो वुत्तो इह वुत्तं महेसिणा ॥ २१ ॥
 सन्नत्थुवहिणा वुद्धा संरक्खणपरिग्गहे ।
 आवि अप्पणो वि देहंमि नायरति ममाइय ॥ २२ ॥
 अहो निच्चं तवोकम्म सव्ववुद्धेहिं वणिणय ।
 जा य लज्जासमा वित्ती एगभत्तं च भोयण ॥ २३ ॥
 संतिमे ^३सुहुमा पाणा तसा अदुव थावरा ।
 जाइ राओ अपासतो कहमेसाणिय चरे ॥ २४ ॥
 उदउहं वीयसंसत्त पाणा ^४निव्वडिया महिं ।
 दिया ताइ विवज्जेज्जा राओ तत्थ कहं चरे ॥ २५ ॥
 एय च दोस दट्ठण नायपुत्तेण भासियं ।
 सन्नाहारं न भुजंति निग्गंथा राइभोयणं ॥ २६ ॥
 पुट्टविकाय न हिंसति मणसा वयस कायसा ।
 तिविहेण करणजोएण सजया सुसमाहिया ॥ २७ ॥
^५पुट्टविकाय विहिंसंतो हिंसइ उ तयस्सिए ।
 तसे य विविहे पाणे चक्खुसे य अचक्खुसे ॥ २८ ॥
 तम्हा एयं वियाणित्ता दोस दुग्गइवड्डणं ।
 पुट्टविकायसमारंभं जावज्जीवाए वज्जए ॥ २९ ॥
 आउकाय न हिंसति मणसा वयस कायसा ।
 तिविहेण करणजोएण सजया सुसमाहिया ॥ ३० ॥
 आउकायं विहिंसंतो हिंसइ उ तयस्सिए ।
 तसे य विविहे पाणे चक्खुसे य अचक्खुसे ॥ ३१ ॥
 तम्हा एयं वियाणित्ता दोसं दुग्गइवड्डणं ।
 आउकायसमारंभं जावज्जीवाए वज्जए ॥ ३२ ॥

१ अ घ लोभस्सेमणुप्फासो, क लोभस्सेन अणुप्फासे, च लोभस्सेत्तणु-
 फासो २ अ क ख ग घ परिहरंति य ३ फ नाइपुत्तेण ४ अ सुहुमा ५ अ-
 निवडिया, घ निव्वुडिया ६ अ पुट्टविकाय हिंसतो

आयतयं न इच्छति पात्रं प्रसन्नम् ।
 तिष्ठन्मन्त्राय नृत्यं सञ्जयी वि द्रुपत्तयं ॥ १३ ॥
 पार्थिवं पश्चिमं वा वि उद्गृहं अमुर्विद्यामवि ।
 अहं वारिण्यमी वा वि इहे उत्तरमी वि य ॥ १४ ॥
 भूपाधमसमापात्री इत्यग्राही न संसृजौ ।
 तं पार्थिवपात्रा संसृजौ किञ्चि नारये ॥ १५ ॥
 तम्हा पर्यं विद्याभित्ता होतं द्रुम्यवद्गुह्यं ।
 तत्तत्कायसमारम्भं जावज्जीवाय वञ्जय ॥ १६ ॥
 अमिहस्तु समारम्भं द्रुमा मन्त्रंति तारितं ।
 सावज्जीवबुद्धं वेद्यं मेद्यं तार्थं हि सेविद्यं ॥ १७ ॥
 तासिर्विद्येय दत्तेय साहाविद्वयजेय वा ।
 न त बीजमिच्छति बीद्यावैद्यं वा परं ॥ १८ ॥
 अ पि बन्धु व पापे वा कंचलं पायपुण्ड्रं ।
 न त वाधमुर्तिरति अयं परिहृति व ॥ १९ ॥
 तम्हा पर्यं विद्याभित्ता होतं द्रुम्यवद्गुह्यं ।
 सावज्जीवसमारम्भं जावज्जीवाय वञ्जय ॥ २० ॥
 बध्नात्मां व हिंसति मन्त्रता कथं कायसा ।
 तिबिह्वं करणत्रोपणं सञ्जया सुसम्पद्दिवा ॥ २१ ॥
 बध्नात्मां विहिंसती हिंस्र उ तपस्विनः ।
 तस्य प विबिह्वं पापे चकनुसे व अचकनुसे ॥ २२ ॥
 तम्हा पर्यं विद्याभित्ता होतं द्रुम्यवद्गुह्यं ।
 बध्नात्मांश्चमारम्भं जावज्जीवाय वञ्जय ॥ २३ ॥
 तसकायं न हिंसति मन्त्रता कथं कायसा ।
 तिबिह्वं करणत्रोपणं सञ्जया सुसम्पद्दिवा ॥ २४ ॥
 तसकायं विहिंसतो हिंस्र उ तपस्विनः ।
 तस्य प विबिह्वं पापे चकनुसे व अचकनुसे ॥ २५ ॥
 तम्हा पर्यं विद्याभित्ता होतं द्रुम्यवद्गुह्यं ।
 तत्तत्कायसमारम्भं जावज्जीवाय वञ्जय ॥ २६ ॥

नृत्यं

व नृत्यं न्त सञ्जयी

१ अ अमृतपत्रमन्त्र

व अ अमृतपत्र

२ वाधमुर्तिरति क व वाधमुर्तिरति

जाइ 'चत्तारिऽभोज्जाइं' इसिणाहारमाइणि ।
 ताइ तु 'विवज्जंतो सजम अणुपालए ॥ ४७ ॥
 पिंढ सेज्ज च वत्थ च चउत्थ पायमेव य ।
 अकप्पिय न इच्छेज्जा पडिगाहेज्ज कप्पिय ॥ ४८ ॥
 जे नियाग ममायति कीयमुद्देसियाहड ।
 वह ते समणुजाणंति इइ वुत्त महेसिणा ॥ ४९ ॥
 तम्हा असणपाणाइ कीयमुद्देसियाहड ।
 वज्जयति ठियप्पाणो निग्गथा धम्मजीविणो ॥ ५० ॥
 कसेसु कसपाएसु कुडमोएसु वा पुणो ।
 भुंजतो असणपाणाइ आयारा 'परिमस्सइ ॥ ५१ ॥
 सीओदगसमारंमे मत्तधोयणछट्ठणे ।
 जाइ 'छणंति भूयाइ दिट्ठो तत्थ असंजमो ॥ ५२ ॥
 पच्छाकम्मं पुरेकम्मं सिया तत्थ 'न कप्पइ ।
 एयमठ्ठं न भुंजति निग्गथा गिहिमायणे ॥ ५३ ॥
 आसदीपालियंकेसु मचमासालएसु वा ।
 अणायरियमज्जाण आसइत्तु सइत्तु वा ॥ ५४ ॥
 नासंदीपालियंकेसु 'न निसेज्जा न पीढए ।
 निग्गंथाऽपडिलेहाए वुद्ववुत्तमहिट्ठगा ॥ ५५ ॥
 गभीरविजया एए पाणा दुप्पडिलेहगा ।
 'आसदीपालियका य एयमठ्ठ विवज्जिया ॥ ५६ ॥
 गोयरग्गपविट्ठस्स निसेज्जा जस्स कप्पइ ।
 इमेरिसमणायारं आवज्जइ अवोहिय ॥ ५७ ॥
 विवत्ती वमचेरस्स पाणाण च वहे वहो ।
 वणीमगपढीघाओ पडिकोहो अगारिण ॥ ५८ ॥
 अगुत्ती वमचेरस्स इत्थीओ वावि सकण ।
 कुसीलवद्वट्ठणं ठाणं दूरओ परिवज्जए ॥ ५९ ॥
 तिण्हमन्नयरागस्स निसेज्जा जस्स कप्पइ ।
 जराए अभिभूयस्स वाहियस्स तवास्सिणो ॥ ६० ॥

१ क चत्तारिमुजाइ घ चत्तारिमुज्जाइ २ अ क घ च असणाहार,
 स एतणाहार ३ च विवज्जिता ४ स परिमस्सए ५ अ च छिन्नति ६ स न
 कप्पए ७ न तिज्जाए न पीढए ८ अ घ पलियकीय ९ स पडिग्गयाओ

बाहिनी वा अरामी वा सिजायं औ उ पापय ।
 बंकेता हो भापाये, उरुं हवर संजमी ॥ ६१ ॥
 नैतिम सुदुमा पाया बलासु मिसुवातु व ।
 न उ मिषम् सिजायेता विषयेगुप्पसावय ॥ ६२ ॥
 नमो न न सिजायेति नीयम उल्लिखेय वा ।
 ताउज्जीवे वर्य पारं भसिनायमहिदया ॥ ६३ ॥
 मिषाय भूवा कवर्क स्वेनै पदम्यामि य ।
 गावस्सुखदुःखद्वय तावदेति कवय वि ॥ ६४ ॥
 नयिजस्स वा वि सुंइस्त वीहराममहेसिप्ये ।
 मत्तजा उज्ज्वलस्स कि विपुलाय काटियं ॥ ६५ ॥
 विपुलावसियं विषम् कम्म वधय विद्वयं ।
 मत्तज्जापये वारे उजे पडय दुसतरं ॥ ६६ ॥
 विषमावसियं वर्य दुवा मज्जेति तारियं ।
 माउज्जवमुल वर्य नर्य तावदिं सविदे ॥ ६७ ॥
 तावेति भव्यायममाहसिजो
 तव रथा लज्जम जउज्जव मुक्क ।
 बुमति पाउय पुरकहायं
 तावई पाउय न न करेति ॥ ६८ ॥
 लभोवर्जता अमसा अविचया
 उज्ज्वलस्य विमस व वविमा
 लिङ्गि विमावाय उज्जति ठायवा ॥ ६९ ॥ ति वेदि ॥
 " उह्म मोहविवावारभयउज्जपयं समलं ॥

न वर्यता
 विमस व उ तावता
 व उ उ पुलाय

उ जमातु उ अ न व विमोहविमस व
 विमिलस्य न विमस १ व व व व
 ल वर्य पापुता, व लोवपमममम

आउत्तप पउत्तप वा वि अम्मा माउत्तपि सति य ।
 पिउत्तपि माउत्तपि सति पुणं वत्तपि सति य ॥ १५ ॥
 हम् इत्थं सति अन्नं सति भन्तु मामीदि बोमिणि ।
 हात्त मात्त वत्तुत्त सति इत्थियं नेक्कमात्तये ॥ १६ ॥
 नाम्मवत्तपेण पे वृया इत्थीत्तात्तपेण वा पुणो ।
 मात्तारिहम्मभिगिम्मे मात्तवेत्तपेण सवेत्तपेण वा ॥ १७ ॥
 अउत्तप पउत्तप वा वि वप्पो अत्तपिउत्त सति य ।
 माउत्तप मात्तपेण सति पुत्ते नत्तपिउत्त सति य ॥ १८ ॥
 इ हा इत्थं सति अन्नं सति मत्ता तामिप गौमिय ।
 हात्त मात्त वत्तुत्त सति पुरिउत्त नेक्कमात्तये ॥ १९ ॥
 नाम्मवत्तपेण पे वृया पुरिउत्तमेत्तपेण वा पुणो ।
 मात्तारिहम्मभिगिम्मे मात्तवेत्तपेण सवेत्तपेण वा ॥ २० ॥
 पत्तिम्पिपात्ते पात्तात्ते एत्त इत्थी अयं पुमे ।
 मात्त पे न तिमिपेत्तपेण तात्त वत्त सति मात्तये ॥ २१ ॥
 तत्तप मत्तपुत्त पत्ते पत्तिम्पेण वा वि सत्तिपिउत्त ।
 पुत्त पत्तिम्पेण वत्तपेण पत्तिम्पेण सति य नो वत्त ॥ २२ ॥
 पात्तपुत्त सति पे वृया वृया उत्तपि सति य ।
 मात्तपे पत्तिपि वा वि मत्तात्तपेण सति मात्तये ॥ २३ ॥
 तत्तप मात्तपे वत्तपेण वत्तपेण मात्तपेण सति य ।
 मात्तपे वत्तपेण सति वत्त मात्तपेण पत्तिम्पे ॥ २४ ॥
 वत्तपेण सति पे वृया पेत्तुत्त रत्तपेण सति य ।
 रत्तपेण मत्तपेण वा वि वत्त सत्तपेण सति य ॥ २५ ॥
 तत्तपे वत्तपेण पत्तिम्पेण पत्तिम्पेण वत्तपेण सति य ।
 वत्तपेण मत्तपेण पत्तिम्पेण मात्तपेण पत्तिम्पे ॥ २६ ॥
 मत्तपेण पत्तिम्पेण पत्तिम्पेण तत्तपेण पत्तिम्पेण सति य ।
 पे तत्तपेण पत्तिम्पेण पत्तिम्पेण पत्तिम्पेण सति य ॥ २७ ॥
 पे तत्तपेण पत्तिम्पेण पत्तिम्पेण पत्तिम्पेण सति य ।
 पत्तिम्पेण पत्तिम्पेण पत्तिम्पेण पत्तिम्पेण सति य ॥ २८ ॥

उ व उ उ उ उ क व नत्तपिउत्त क व इत्थीत्तात्तपेण ५ क
 अ न क मत्तपेण क व वत्तपेण व वत्तिपिउत्त सति य
 व मत्तपेण न क व मत्तपिउत्त सति य वत्तपेण सति य
 मत्तपेण क व मत्तपेण पत्तिम्पेण

भासणं सयणं जाण होज्जा वा 'किंचुवस्सए ।
 मूओवघाइणिं भास नेवं भासेज्ज पन्नव ॥ २९ ॥
 तहेव गत्तुमुज्जाण पन्वयाणि वणाणि य ।
 रुक्खा महल्ल पेहाए एव भासेज्ज पन्नव ॥ ३० ॥
 जाइमता इमे रुक्खा दीहवट्ठा महालया ।
 पयायसाला विडिमा वए दारिमाणि त्ति य ॥ ३१ ॥
 तहा फलाइ पक्काइं पायखज्जाइ नो वए ।
 वेलोइयाइं टालाइं वेहिमाइ ति नो वए ॥ ३२ ॥
 असघटा इमे अवा 'बहुनिव्वट्ठिमा फला ।
 वएज्ज बहुसंभूया भूयस्सुव त्ति वा पुणो ॥ ३३ ॥
 'तहोसहीओ पक्काओ नीलियाओ छवी इ य ।
 लाइमा भज्जिमाओ त्ति पिहुखज्ज त्ति नो वए ॥ ३४ ॥
 'रूढा बहुसंभूया 'थिरा रुसटा वि य ।
 गाविभयाओ पसूयाओ ससाराओ त्ति आलवे ॥ ३५ ॥
 तहेव संखाडिं नच्चा किच्च कज्जं ति नो वए ।
 तेणग वा वि वज्जे त्ति 'सुतित्थे त्ति य आवगा ॥ ३६ ॥
 सखाडिं सखाडिं वूया 'पणियट्ठ ति तेणगं ।
 'बहुसमाणि तित्थाणि आवगाणं वियागरे ॥ ३७ ॥
 तहा नईओ पुण्णाओ कायतिज्ज त्ति नो वए ।
 नावाहि तारिमाओ त्ति पाणिपेज्ज त्ति नो वए ॥ ३८ ॥
 बहुवाहटा अगाहा बहुसलिलुप्पिलोदगा ।
 बहुवित्थडोदगा यावि पवं भासेज्ज पन्नव ॥ ३९ ॥
 तहेव सावज्जं जोग परस्सट्ठाए निष्ठियं ।
 कीरमाण ति वा नच्चा सावज्ज नालवे मुणी ॥ ४० ॥
 सुकट्ठे त्ति सुपक्के त्ति सुच्छिन्ने सुहट्ठे मट्ठे ।
 सुनिष्ठिण सुलट्ठे त्ति सावज्ज वज्जए मुणी ॥ ४१ ॥

१ फ म किं तुयस्सए २ क बहुनिव्वट्ठिमा फला ३ अ क तहेयोसहीओ.
 ४ अ रुढा च बहु. ५ अ थिरा च रुसटा इ य, न यिगाओ रुसटा वि य.
 ६ क स मुनित्थि त्ति ७ न पणियट्ठ त्ति य तेणग, च पणियट्ठे त्ति ८ च
 बहुसमाणि ९ अ क न घ ण लवे

तदेव मावज्जणुमोयणी गिरा
 ओहारिणी जा य 'परोपघाणी ।
 से 'कोह लोह भयसा व माणवो
 न हासमाणो वि गिरं वणज्जा ॥ ५४ ॥
 सवक्कसुद्धिं समुपेहिया मुणी
 गिरं च इदं परिवज्जण सया ।
 मिय अद्वं 'अणुवीइ भासण
 सयाण मज्जे लहं पसंमणं ॥ ५५ ॥
 'भासाण दांसं च गुणे य जाणिया
 तीमे य इदं परिवज्जण सया ।
 छसु सजण सामणिण सया जण
 वणज्ज बुद्धे हियमाणुलंमियं ॥ ५६ ॥
 पक्खिखमान्नी सुसमाहिइदिण
 चउक्कसायावगण अणिस्सिए ।
 स निट्ठणे 'धुत्तमल पुरेकट
 आराहण लोगमिणं तहा परं ॥ ५७ ॥ ति धेमि ॥
 ॥ सत्तम सुवक्कसुद्धी अञ्जयण नमत्त ॥

॥ अट्ठममज्जयणं ॥

'आयारपणिहिं लद्धु जहा कायञ्च भिक्खुणा ।
 त मे उदाहरिस्सामि आणुपुत्वि सुणेह मे ॥ १ ॥
 पुट्ठावि दग अगणि 'मारुय तणरुक्ख सर्वायगा ।
 तसा य पाणा 'जीय त्ति इदं बुत्त मंहेसिणा ॥ २ ॥
 तेसि अन्धुणजोएण निन्ध होयव्वय सिया ।
 मणसा काय वक्केण एव 'मयइ 'सजण ॥ ३ ॥
 पुट्ठावि भित्तिं सिल लेलु नेव भिन्दे न मल्लिहे ।
 तिविहेण करणजोएण सजण सुसमाहिण ॥ ४ ॥

१ क परोपघायणी २ अ घ कोहलोहमयहानावमाज्जो; न कोहलोह
 मयहात्त ३ क अणुवीय ४ क नामाड ५ न घ धुग्गमल ६ च आयापणिहिं
 ७ च वाळ ८ अ जावति, न जावति ९ न घ इवइ १० अ नजमे

सुहृदपुत्रवीर्यं न मितीय ससरस्वत्तमि व जातये ।

पमरिजसु विसीपयज्ञा अमृता अस्त अम्याई ॥ ५ ॥

सीमावर्धनं व लेदेयज्ञा सिद्धयुगुं हिम्राणि य ।

उत्तिजावर्गं तत्तप्यस्तुयं पश्चिमादेयज्ञं संजय ॥ ६ ॥

उद्युतं अय्यजो कार्यं नव पुंछं न संतिहे ।

समुप्येह तदाभूर्यं वा न संवद्वय सुवी ॥ ७ ॥

ईमांश्च अगर्धि अर्धिच अमृता वा सुजीवै ।

न उद्ययज्ञा व वद्वयज्ञा नो नं निष्वायय सुवी ॥ ८ ॥

ताद्विर्द्वयं पत्तम साह्यविद्वयव्यं वा ।

न बीपयज्ञाय्यजो कार्यं वाहिरं वा वि दीमातुं ॥ ९ ॥

तद्ययव्यं न विदेयज्ञा फलं मूढं व कस्त्य ।

आमव विविह बीर्यं मयस्ता वि न पत्तय ॥ १० ॥

मह्यैसु न विदेयज्ञा बीपसु हरिणसु वा ।

उद्यमिं तदा मिच्यं उत्तिनपयगीसु वा ॥ ११ ॥

तम पात्रं न हितयज्ञा वाया अयुधं कम्पुजा ।

उद्ययज्ञा तत्तप्यसु पासेयज्ञं विविहं कार्यं ॥ १२ ॥

अदु सुहृमाय पद्माय अर्यं जातिस्तु संजय ।

कयाह्वारी भूयसु भास चिह्नं सप्यहि वा ॥ १३ ॥

कयराय अदु सुहृमाय अर्यं पुष्पीयज्ञं संजय ।

हमाय तार्यं महारी आयव्ययज्ञं त्रिव्यय्ये ॥ १४ ॥

। मय्यं पुष्पसुहृमं च पात्रुनिहं तद्वै य ।

पयस्य बीर्यं हरिषं च भद्रसुहृमं च अहृम ॥ १५ ॥

एवमयाधि जायिता नय्यभामयं संजय ।

अय्यमस्त अय मिच्यं सज्जिद्वियममाह्वि ॥ १६ ॥

यय च पश्चिमायज्ञा आयमा पायव्ययसं ।

मय्यमय्यचारयमि च नयार अय्यस्य ॥ १७ ॥

उय्यार पामय्यं मेम मिघाय्य अद्विद्ये

पामय्य पश्चिमायज्ञा पश्चिमायज्ञं संजय ॥ १८ ॥

पश्चिमिच पयार पात्रुं आयव्यय्यं वा ।

अय चिह्नं । मय भास न य तयसु मयं टेर ॥ १९ ॥

१ पुत्रपुत्र २ व ददात्री ३ न व व निदि १ न व
म क्ता मे वा ४ उ य्य व य न इत्ये ५ व वा न व वीर्य
आवयो पुष्प ६ अय्यं न इत्ये ७ व अय्यमते

१ हु सुणेइ कण्णेहिं वहुं अच्छीहिं 'पेच्छइ ।
 २ य दिठ सुयं सत्त्व भिक्खू अक्खवाउमरिहइ ॥ २० ॥
 ३ उय वा जइ वा दिठ न 'लवेज्जोवघाइयं ।
 ४ य 'केण उवाएण गिहिजोग समायरे ॥ २१ ॥
 ५ नेट्ठाण रसानिज्जूढं भद्दग पावग ति वा ।
 ६ ठ्ठो वा वि अपुठ्ठो वा लामालामं न निहिसे ॥ २२ ॥
 ७ य भोयणम्मि गिद्धो चरे उच्छ 'अयपिरो ।
 ८ अफासुय न भुजेज्जा कीयमुद्देसियाहइ ॥ २३ ॥
 ९ सन्निहिं च न कुव्वेज्जा अणुमायं पि संजए ।
 १० मुहाजीवी असवद्धे 'हवेज्जा जगनिस्सिए ॥ २४ ॥
 ११ ल्हविक्की सुसंतुद्धे अप्पिच्छे 'सुहरे सिया ।
 १२ आसुरत्त न गच्छेज्जा सोच्चाण जिणसासणं ॥ २५ ॥
 १३ कण्णसोक्खेहिं सद्देहिं 'पेम नाभिनिवेसए ।
 १४ दारुणं कक्कस फास काएण अहियासए ॥ २६ ॥
 १५ खुह पिवास दुस्सेज्ज सीउण्ह अरई भय ।
 १६ 'अहियासे अव्वहिओ 'देहदुक्ख महाफल ॥ २७ ॥
 १७ अत्थगयमि आइच्चे पुरत्था य अणुगए ।
 १८ आहारमइय सत्त्व मणसा धि न पत्थए ॥ २८ ॥
 १९ 'अतिंतिणे अचवले अप्पभासी मियासणे ।
 २० 'हवेज्ज उयरे वन्ते थोव लद्ध न खिसए ॥ २९ ॥
 २१ 'न वाहिर 'परिमवे अत्ताण न समुक्कसे ।
 २२ सुयलामे न मज्जेज्जा जच्चा 'तवसि वुद्धिए ॥ ३० ॥
 २३ से जाणं अजाण वा कट्ट आहम्मिय पय ।
 २४ संवरे खिप्पमप्पाण वीय त न समायरे ॥ ३१ ॥
 २५ अणायार परक्कम्म नेव गूहे न निण्हवे ।
 २६ 'सइ सया वियडभावे अससत्ते जिइविए ॥ ३२ ॥
 २७ अमोह वयण कुज्जा आयरियस्स महप्पणो ।
 २८ ते परिगिज्झ वायाए कम्मणा उववायए ॥ ३३ ॥

१ क विच्छइ; स पिच्छए २ स लविज्जा उव०; घ लविज्जोव० ३ स
 य केण उवाएण; अ क केणइ उवाएण ४ स अयपिरे ५ अ हविज्ज जोग-
 निन्निनए; क न हविज्ज जग० ६ अ मुभरे ७ च पेम्म ८ च अहियासए ९
 अ न ग देहे दुक्ख १० अ अतिमेण अचवले अप्पसमो मिआमणे ११ अ.
 न य वाहिर १२ घ परमवे; च परिहवे १३ क नवस्मिमुद्धिए

अद्वयं जीविषं नष्ट्या तिरिमुम्यं विद्याधिया ।

विणियोग्य भन्तिह आर्षं परिमियमन्ययी ॥ १३ ॥

बलं धर्मं च पहाप्य सुखमारोग्यमप्यप्नोति ।

कस्य कस्य च विनाय लक्ष्मणाय न नमः ॥ १५ ॥

अपरा माय न 'पीछे' काही पाव न पाव !

अभिप्रेत्या न शप्यन्ति तावन्मन्त्रमाहरे ॥ १६ ॥

काहें मार्ये न भायें न डोमं न पावसायें ।

यसं ज्ञातारि दौषे न ह्यङ्गो हि विमन्यवी ॥ १७ ॥

पञ्चमोऽपि पञ्चाशत् मासो विष्णुवाक्यो ।

माया मित्राणि मास्यं ह्यस्यै सव्यदिप्यसुखी ॥ १८ ॥

अथास्मिन् इयं कोऽपि मायं महत्तया शिष्ये ।

मार्ग चर्यादयः कौय संश्लेषाभौ शिष्ये ॥ ३१ ॥

कीर्त्तय माण्डो य अभिमाहीया माया व कीर्त्तय य पद्मामाण्ड ।

अक्षरि एष कविषा कलाया सिंघासि प्रकाशं प्रपद्यमानसु ॥ ३० ॥

एतापिपुत्र विजयं पश्यते 'कृष्णसीतं सत्यं न ह्यपराधम् ।

तुम्हो नव आसिण्यकीयतुली परक्रमेज्जा तबलीकमदमि ॥ ३१ ॥

मिहं च न ह्यहं मयोरग्रा सम्पदासं विवर्जय ।

मिहोपशान्तिं न एव सन्नायामि एभी स्या ॥ ३ ॥

प्रीति च सम्पन्नमममि जुने अण्णहरी जुने ।

शुची य समन्वयमामि श्च स्याद अचुचरं ॥ ४१ ॥

॥ इति श्रीमद्भगवद्गीतायां अष्टमोऽध्यायः ॥

इत्युपायश्च त्रयाणि च पाणिनाय विधीष्य ।

अस्मिन्महात्म्ये मिश्रितं सद्यस्तु गुरुणा सुखी ।

न पश्यन्त्या न पूज्या न च विद्वन्नाम पिबन्ति ।

न प कश्च तस्मान्निष्ठश्च त्रिभुवश्च पुरुषास्मिन् ॥ ३५ ॥

पिदिमसु सः सपदिमः सपदिमः सपदिमः ॥ ३॥

विद्युत्तन्त्र न स्यात्प्रमा माशानास विद्युत्तन्त्र न स्यात्

१ क म ४ मिष्ठ ३ ल्, अमल १ क क ४ व निमुत्त

५५ निभीक्य न पाण्ड न दत्तात्रय इति न १ न न पण्डित

॥ क. व. पुनः ॥ **क. हृत्पत्रं च पुनश्च । वा. शुकुम्भः ।**

तस्य चित्तं संव्यसतीत्यर्थः च

समस्यायमायं च स्यात् अविदुषः ।

श्री नृसिंहाय नमः

अथमप्यथा होय महं परंति ॥ १० ॥

समन्तापह्नुनापायस्तु तावथा

अप्याप्याप्यस्य तस्यै एषस्य ।

विद्यार्थी अथवा स्वतंत्र पत्रकार

सर्गाणि सप्तमस्य च कोशणा ॥ ५३ ॥

सै तासिं पञ्चपात्रं विधिं विधिं

एषाम् अर्थे काममे अङ्गिषाम् ।

पिरायर्त्तं नमसकृत्तमिह अभिवाद्य

असिञ्जयपुत्राक्षयं च अभिरामं ॥ १३ ॥ मित्राणि ॥

॥ अहम् मायाएष्यन्ति वस्तुपथं वस्तु ॥

॥ षष्ठममञ्जर्यं—षष्ठो उद्देश्यः ॥

धर्मा न काला न मरणमोपा

‘गुरुस्तथापि विषयं न विषये ।

श्री जय जगत्सुखमय्यमाजी

पुस्तक व कीर्तनस्य प्रकाशय द्विव ॥ १ ॥

॥ याचि मंत्रि पुरं विद्याया ॥

इदं हि अय्यसुखं नित्तं नञ्जा ।

इति सति मिथ्या पश्चिगञ्जमाया

कुरेति आसावस्य तं गुरुषु ॥ २ ॥

पर्याप्त मन्त्रा वि मन्त्राणि पन्थ

हवरा वि स जी हवरा-सोपानेया ।

आपागमना इत्यवधिष्य

अ दीर्घपा निधिरिष भाल दृग्ग्या ॥ १ ॥

१. क. क. स. २. क. क. क. ३. क. क. क. ४. क. क. क. ५. क. क. क.

कृष्णाय नमः ५ क क मणिमि ६ क इयमि

जे यावि नागं ढहर ति नच्चा
 आसायए से ^१अहियाय होइ ।
 एवायरिय पि हु हीलयतो
 नियच्छई जाइपह खु मदे ॥ ४ ॥
^२आसीविसो यावि परं सुरुहो
 किं ^३जीवनासाओ पर नु कुज्जा ।
 आयरियपाया पुण अप्पसन्ना
 अवोहिआसायण नत्थि मोक्खो ॥ ५ ॥
 जो पावग जलियमवक्कमेज्जा
 आसीविस वा वि हु कोवएज्जा ।
 जो वा विसं खायइ ^४जीवियत्ती
 एसोवमासायणया गुरुणं ॥ ६ ॥
 सिया हु से ^५पावय नो डहेज्जा
 आसीविसो वा कुविओ न भक्खे ।
 सिया विस हालहल न मारे
 न यावि मोक्खो गुरुहीलणाए ॥ ७ ॥
 जो पव्वयं सिरसा ^६भेत्तुमिच्छे
 सुत्त व सीहं पडिबोहएज्जा ।
 जो वा दए सत्तिअग्गे पहार
 एसोवमासायणया गुरुण ॥ ८ ॥
 सिया हु सीसेण गिरिं पि भिंदे
 सिया हु सीहो कुविओ न भक्खे ।
 सिया न भिंदेज्ज व सत्तिअग्गं
 न यावि मोक्खो गुरुहीलणाए ॥ ९ ॥
 आयरियपाया पुण अप्पसन्ना
^७अवोहिआसायण नत्थि मोक्खो ।
 तम्हा अणावाहसुहाभिकंखी
 गुरुप्पसायाभिमुहो रमेज्जा ॥ १० ॥

१ च अहियाइ २ क आसीविसो वावि ३ त च जीवनासाओ, क
 जीवियनासा ४ अ जीवमद्व ५ क च पावए नो डहिज्जा ६ त च
 भित्तुमिच्छे ७ अ क अवोहिआत्तानण

जहाद्वियमी अहर्षं नमसै
भाषाहूर्ध्वमंतपयामिचितं ।

प्रायश्चित्तं उवाचिपुत्रजा
अर्पयन्माधौवदप्रोचि संतो ॥ ११ ॥

उत्सर्गतिप चम्पयवार्धं सिफलं
तत्सर्गतिप वैष्णवं पर्वजे ।

सङ्कारप सिरसा पञ्चसीओ
अपयगिरा मी मयसा च निरर्थं ॥ १२ ॥

सुग्रा वपा संजम वामचरे
कहाजमादिस्तु विसीद्विद्वार्धं ।

जं मे शुभं मयस्यमपुष्टासर्वसि
त इ मुक्त सवर्धं पूषयामि ॥ १३ ॥

जहा निसते तवपचिचमाह्वी
पमासर्धं केवळपार्धं तु ।

प्रायश्चित्तं सुयर्धं वदुष्टिप
विपार्धं सुरमज्जं व ईही ॥ १४ ॥

जहा सर्धं वीमुदजापकुच
वसुधस्तारामणपरिहृष्ट्या ।

से साध्वं विमलं मयस्यमपुष्ट
एवं वधी मीह्व निस्तुमज्जो ॥ १५ ॥

महावरा प्रायश्चित्तं महेर्धं
समाद्विजौगे सुपर्धं वदुष्टिप

मयाविज्जाम अपुष्टरार्धं
आवाहणं तासप चम्पयामी ॥ १६ ॥

सावधानं महा वसुभासिपय
सुसुस्तप प्रायश्चित्तममता ।

प्रायश्चित्तं मय मयैवे
सी पार्धं सिद्धिमपुष्टरं ॥ १७ ॥ ति वीमि ॥

जयमयमयमयमय विजयसमार्धं पदमो उद्वहमी समलो ॥

॥ णवममज्झयणं तइओ उद्देसओ ॥

आयरियग्गिमिवाहियग्गी

सुस्ससमाणो पडिजागरिज्जा ।

आलोइय इगियमेव नच्चा

जो छन्दमाराहयई स पुज्जो ॥ १ ॥

आयारमट्ठा विणयं पउजे

सुस्ससमाणो परिगिज्झ वक्कं ।

जहोवइट्ठ ओभिकखमाणो

गुरु तु नासाययई स पुज्जो ॥ २ ॥

राशणिएसु विणय पउजे

डहरा वि य जे परियायजिठ्ठा ।

नीयत्तणे वट्ठइ सच्चवाई

ओवायवं वक्ककरे स पुज्जो ॥ ३ ॥

अन्नायउच्छ चरई विसुद्धं

जवणट्ठया समुयाणं च निच्च ।

अलद्धुय नो परिदेवणज्जा

लद्धं न विकंथयई स पुज्जो ॥ ४ ॥

सथारसेज्जासणभत्तपाणे

अप्पिच्छया अइलामे वि संते ।

जो एवमप्पाणमितोसणज्जा

सतोसपाहन्नरण स पुज्जो ॥ ५ ॥

सक्का सहेउ आसाइ कटया

अओमया उच्छहया नरेण ।

अणासण जो उ सहेज्ज कटण

वईमण कण्णसरे स पुज्जो ॥ ६ ॥

मुहुत्तइक्खा उ हवति कटया

अओमया ते वि तओ सुउद्धरा ।

१ गुरु तु नामायई २ अ रायणिएसु, क ख घ रायणिएसु ३ अ घ-
णियट्ठणे; क ग नियत्तणे ४ अ घ सच्चवाई ५ अ चरण ६ अ विकंथयई; घ-
च विकंथई ७ च अप्पाणमभि ८ क च आसाण, ग आसाय ९ च हु. १०
अ स मुहुद्धरा

दायादुत्तमाणि दृग्गुणानि
 धेगदुर्धर्षाणि महत्तमाणि ॥ ७ ॥
 समारम्भेना वयनाभिधाया
 कर्णं यदा दृग्मन्त्रिर्वा जयति ।
 यम्मा । न किञ्चा परमावसूरे
 विहिंस्य मां सदा स पुञ्जो ॥ ८ ॥
 भयण्ययावं न परमुदस्य
 वरवकरमा पट्टिनीयं न म्यसे ।
 अतिरिचि अघियकारिणि न
 मोक्ष न भास्यज सदा स पुञ्जो ॥ ९ ॥
 भक्तालुप नृकदुत्तम अमार्थ
 ओपद्युम याव अर्षिणिविर्षी ।
 ना भास्य नी । व य भावियप्या
 भक्तोत्तमं व सदा स पुञ्जो ॥ १० ॥
 कर्णं माह अमुपादृज्माह
 । गताह माहपुत्र सुखज्माह ।
 विषा यदा अप्यममन्त्र्यर्ण
 मा रागद्वारा सदा स पुञ्जो ॥ ११ ॥
 तद्वत् वार व महत्तम या
 इत्थं धम वारय विहिं वा ।
 ना हीनण ना वि य त्विनण्मा
 वम न काह न चय स पुञ्जो ॥ १२ ॥
 अ माणया मयय माणयति
 अलण कर्ण य मन्त्रयति
 न माणय माणयिह मन्त्र्यति
 । गताह मन्त्रय स पुञ्जो ॥ १३ ॥
 तानि पुण्य पुण्य मया
 नाञ्चाय महावि सुभासिपय ।

चरे सुणी पचरण तिगुत्तो

चउक्कसायावगए स पुज्जो ॥ १४ ॥

गुरुमिह सयय पडियरिय सुणी

१जिणवयनिउणे अभिगमकुसले ।

धुणिय रयमल पुरेकडं

मासुरमउल गइं गय ॥ १५ ॥ त्ति वेमि ॥

॥ णवमअञ्जयणस्स विणयसमाहीए तइओ उद्देसओ समत्तो ॥

॥ णवममञ्जयणं—चउत्थो उद्देसओ ॥

सुय मे आउस तेण भगवया एवमक्खायं । इह खलु थेरेहिं भगवंतोहिं चत्तारि विणयसमाहिट्ठाणा पण्णत्ता ॥ १ ॥

कयरे खलु ते थेरेहिं भगवतोहिं चत्तारि विणयसमाहिट्ठाणा पण्णत्ता ॥ २ ॥

इमे खलु ते थेरेहिं भगवतोहिं चत्तारि विणयसमाहिट्ठाणा पण्णत्ता । त जहा । विणयसमाही, सुयसमाही, तवत्तमाही, आयारसमाही ॥ ३ ॥

विणए सुए तवे य आयारे १णिच्च पडिया ।

अभिरामयंति अप्पाण जे २भवंति जिहदिया ॥ ४ ॥

३चउत्विहा खलु विणयसमाही भवइ । त जहा । अणुसासि-ज्जन्तो सुस्सूसइ, सम्म सपडिवज्जइ, ४वेयमाराहयइ, न य भवइ अत्तसपग्गहिण चउत्थं पयं भवइ । भवइ य ५एत्थ सिलोगो ॥ ५ ॥

पेहेइ हियाणुसासणं सुस्सूसइ त च पुणो अहिट्ठए ।

न य माणमएण मज्जइ विणयसमाही आययट्ठिए ॥ ६ ॥

चउत्विहा खलु सुयसमाही भवइ । त जहा । सुयं मे भविस्सइ त्ति ६अज्झाइयत्वं भवइ, एग्गगचित्तो भविस्सामि त्ति ७अज्झाइयत्वं भवइ, अप्पाण ठावइस्सामि त्ति ८अज्झाइयत्वं भवइ, ठिओ परं ठावइस्सामि त्ति ९अज्झाइयत्वं भवइ चउत्थ पय भवइ । भवइ य एत्थ सिलोगो ॥ ७ ॥

१ क स जिणमयनिउणे २ अ क घ च णिच्च ३ अ हवति ४ त चउत्विहे खलु ५ क स घ वेयमाराहइ ६ क स इत्थ ७ त अज्झाइयध्वय

॥ दसमं अञ्जयणं ॥

'निकुलम्ममाणाय दुद्धवयणे
 णिच्चं चित्तसमाहिओ हवेज्जा ।
 इत्थीण वत्तं न यावि गच्छे
 वत्तं नो पडियायड जे स भिक्खु ॥ १ ॥
 पुट्ठविं न खणे न खणावए
 सीउदगं न पिए न पियावए ।
 अगाणिसत्थं जहा सुनिसियं
 तं न जले न जलावए जे स भिक्खु ॥ २ ॥
 अनिलेण न विए न वियावए
 हरियाणि न छिन्ते न छिन्दावए ।
 बीयाणि सया विवज्जयन्तो
 सच्चित्तं नाहारए जे न भिक्खु ॥ ३ ॥
 वहणं तसयावराण होड
 पुट्ठवीतप्पकट्टुनिस्सियाणं ।
 तम्हा उट्ठेसियं न भुंजे
 नो वि पए न पयावए जे न भिक्खु ॥ ४ ॥
 'रोइयनायपुत्तवयणे
 अप्पसमे मन्नेज्ज छप्पि काए ।
 पञ्च य फाले महन्वयाडं
 पञ्चात्तवसंवरए जे स भिक्खु ॥ ५ ॥
 चत्तारि वमे नया कत्ताए
 धुवजोगी य हवेज्ज दुद्धवयणे ।
 अहणे निज्जायसुवरए
 निहिजोगं परिवज्जए जे स भिक्खु ॥ ६ ॥
 चम्मडिटी सया अमूटे
 अत्थि हु नाणे तवे संजमे य ।
 तवत्ता झुणड पुराणपावणं
 मणवयकायसुसंबुडे जे स भिक्खु ॥ ७ ॥

१ व न च निष्पन्ना ॥ २ व च पडियादिड ३ अ क च न
 णि न बीयाड ४ व नादग ५ अ क च च पुट्ठविं ६ व रोइय य
 नाड; य रोइयनाय ७ अ क च च अत्तवने ८ च पडिज्जए स.

तद्वा असर्वं पापयं वा
 विविधं साधमसाधमं क्षमिता ।
 दोषी मद्वा तुय परे वा
 तं न विहे न मिहानरं जे स भिक्षु ॥ ८ ॥
 तद्देव असर्वं पापयं वा
 विविधं साधमसाधमं क्षमिता ।
 छत्रिप साधम्मियाण भुजे
 योक्त्वा समहायरय य वे स भिक्षु ॥ ९ ॥
 न य बुद्धद्वियं कई रुद्धिमा
 न य हुप्पं मिहुरीणि पस्ति ।
 संजमबुद्धमीममुत्ते
 उचसंतं अभिहेदय जे स भिक्षु ॥ १० ॥
 ओ तद्वा तु वामबन्धय
 अक्षौत्तपहारतज्जम्यामो य ।
 भयभेरवसद्द सप्पहास
 समत्तुद्धुक्कसत्तदे प ज स भिक्षु ॥ ११ ॥
 पक्खिम पक्खिअग्गिया मत्ताये
 ना मायं पयभेरयाई दिस्स ।
 विविधगुणतत्तीरण य भिक्षु
 न रुरीर चाभिक्कणर जे स भिक्षु ॥ १२ ॥
 अमयं वीणद्धवत्तदेहं
 मक्कदुद्धे उ हण व सुत्तिप वा ।
 पुत्तस्सिम सुत्ती एज्जमा
 जग्गियाण अक्खौउहत्ते प जे स भिक्षु ॥ १३ ॥
 अभिप्पय काण्ण पत्तिसाधयं
 नमुत्तरे आउपहाउ अप्पयं ।
 बिउत्तु जाईमण्य म्हाअयं
 तथ एण मामविणं जे न भिक्षु ॥ १४ ॥

न भाव्यं मया म

व ह कल १ न व र्दु व व

नान्त

न व नकोउहत्ते जे

व न्मण १ व कवगिह न

हत्यसंजए पायसजए
 वायसजए संजइदिण ।
 अज्झप्परए सुसमादिचप्पा
 सुत्तर्थं च यियाणइ जे स भिक्खू ॥ १५ ॥
 उवाहिम्मि अमुच्छिण्ण अगिद्वे
 अन्नायउच्छ 'पुल्लनिप्पुलाण ।
 कयविक्रयसन्निहिओ त्रिरण
 सव्वसगावगए य जे स भिक्खू ॥ १६ ॥
 'अलोले भिक्खू न रसेसु गिद्वे
 उच्छ चरे जीविय नाभिकर्त्ता ।
 शई च मक्कारण पृयण च
 चण ठियप्पा 'अणिहे जे स भिक्खू ॥ १७ ॥
 न पर वणज्जामि अयं कुसीले
 'जेणन्नो कुप्पेज्ज न त वणज्जा ।
 जाणिय पत्तेय पुण्णपाव
 अत्ताण न समुक्खसे जे स भिक्खू ॥ १८ ॥
 न जाइमत्ते न य क्खमत्ते
 न लाभमत्ते न सुण्ण मत्ते ।
 मयाणि सव्वाणि त्रिवज्जयतो
 धम्मज्जाणरण य जे स भिक्खू ॥ १९ ॥
 पवेयए 'अज्जपय महामुणी
 धम्मे ठिओ ठावयई पर पि ।
 निक्खम्म वज्जेज्ज कुर्मिललिङ्ग
 न यावि 'हामंकुहए जे स भिक्खू ॥ २० ॥
 त देहवास असुअ असासय
 मया चण निच्चहिचठियप्पा ।
 छिदिन्तु 'जार्हमरणस्स वधण
 उवेइ भिक्खू अपुणागम गइ ॥ २१ ॥ ति वेमि ॥
 ॥ समिक्खू अज्झयणं दसम समत्त ॥

१ अ. पुल्लिप्पुलाइ, घ. पुल्लिप्पुलाए २ क स घ सनिहिओवरए ३ अ.
 क अलोली ४ च अणिहे स ५ च जेणन्न कुप्पेज्ज ६ स च अज्जपय ७
 च हासकुहए ८ क मण सवधण

जया ओहाविओ होइ इंदो वा पढिओ छमं ।
सन्धधम्मपरितप्पहो स पच्छा परितप्पइ ॥ २ ॥
जया य वंदिमो होइ पच्छा होइ अवदिमो ।
देवया व 'च्चुया ठाणा स पच्छा परितप्पइ ॥ ३ ॥
जया य पूइमो होइ पच्छा होइ अपूइमो ।
राया व रज्जपट्ठमठो स पच्छा परितप्पइ ॥ ४ ॥
जया य माणिमो होइ पच्छा होइ अमाणिमो ।
'सेहि व्व कच्चडे वूढो स पच्छा परितप्पइ ॥ ५ ॥
जया य येरओ होइ समइकंतजोव्वणो ।
मच्छो व्व गलं गिलित्ता स पच्छा परितप्पइ ॥ ६ ॥
जया य 'कुकुडवस्स 'कुतत्तीहिं 'विहम्मइ ।
हत्थी व वंधणे वद्धो स पच्छा परितप्पइ ॥ ७ ॥
'पुत्तदारपरिकिण्णो मोहसंताणसंतओ ।
पंकोसन्नो जहा नागो स पच्छा परितप्पइ ॥ ८ ॥
अज्ज याहं गणी हंतो भावियप्पा बहुस्सुओ ।
जइ ह रमतो परियाए सामण्णे जिण्देसिण ॥ ९ ॥
वेवलीगसमाणो उ परियाओ महेसिण ।
रयाणं, अरयाणं च 'महानरयसारिसो ॥ १० ॥
अमरोवमं जाणिय सोक्खमुत्तमं
रयाण 'परियाए तहारयाणं ।
निरयोवमं जाणिय दुक्खमुत्तम
रमेज्ज तम्हा 'परियाय पंडिण ॥ ११ ॥
धम्माउ भट्ठ 'सिरिओ अवेय
जन्नगिविज्झायमिवप्पतेयं ।
हीलति णं दुव्विहिय कुसीला
वाहुद्धियं घोरविसं व नागं ॥ १२ ॥
इहेवधम्मो अयसो अकित्ती
इत्थामधेज्ज च पिहुज्जणम्मि ।

१ स च घुया २ स सिद्धि प्थ; च सेहो व ३ घ कुकुडवस्स ४ स,
कुत्तितीहिं; घ कुत्तितीहिं. ५ घ ष विहम्मइ ६ च पुत्तदारपरिकिण्णो ७ घ च
जहानिरयसारिओ ८ स घ परियाइ; च परिआइ ९ स घ सिरिओ अवेय

तन्हा आचारपरक्रमेण संवरत्तमाहिवहुलेण ।
 चरिया गुणा य नियमा य हाति साहज्य दृष्ट्या ॥ २ ॥
 अणिप्यवात्तो नमुयाणचरिया
 अन्नायउज्जं पडरिक्कया य ।
 अप्पोवर्ही कलहविवज्जणा य
 विहारचरिया दृष्टिणं पनन्था ॥ ५ ॥
 आइण्णओमाणाविवज्जणा य
 ओसुत्ताद्विद्धाहडमत्तपाणे ।
 संसुत्तकण्णेण चरेज्ज भिक्खु
 तज्जायसंसुत्त जइ उएज्जा ॥ ६ ॥
 अमज्जनंस्तान्ति अमच्छरीया
 अमिक्खणं नित्तिगइय्या य ।
 अमिक्खणं काउत्तगकारी
 सज्जायजोगं पयओ हवेज्जा ॥ ७ ॥
 न पाडिअवेज्जा नयणात्तणाइं
 सेज्जं नित्तेज्जं तह मत्तपाणं ।
 गामे कुले वा नगरे वु डेसं
 ममत्तमावं न कट्ठिचि कुज्जा ॥ ८ ॥
 गिहीणो देयावडियं न वुज्जा
 अमिवायण वड्ढं पृथणं वा ।
 असंकिलिट्ठेहिं सुमं यत्तेज्जा
 सुणी चारित्तम्म जओ न हाणी ॥ ९ ॥
 न या लमेज्जा निडणं सहारं
 गणाहियं वा गुणओ मम वा ।
 एक्को वि पावाइं विवज्जयंतो
 विहरेज्ज कामेसु अत्तज्जमाणो ॥ १० ॥
 संवच्छर चावि पर पमाणं
 वीर्यं च दानं न तहि वमेज्जा ।
 सुत्तस्स मग्गेण चरेज्ज भिक्खु
 सुत्तस्स अत्थो जह आणवइ ॥ ११ ॥
 जो पुत्तवत्तावरत्तकाले
 तपेहइ अप्पगमप्पणं ।

किं मे कर्तुं किं च मे विवर्तयेत्
 किं मेकमिच्छे न समाचरामि ॥ १२ ॥
 किं मे परो पातु किं च अप्या
 किं चाहं पश्चिदं न निवर्तयामि ।
 उच्यते सर्वं प्रकृत्यासमाधी
 अजामयं मो पश्चिदं कुरुता ॥ १३ ॥
 अजामयं पाते कुरुप्यता
 काप्ये वाया अहं माचराम् ।
 तत्पुत्रं वीर्यं पश्चिमाहरता
 आरण्या विप्यमिदं कुरुता ॥ १४ ॥
 अस्तमितो गोम विप्यमिदं
 पश्यमां नप्युरितस्तु विप्यं ।
 तमाह त्वेयं पश्चिदुत्तरीया
 मा जीर्णं सज्जमर्थाविप्यं ॥ १५ ॥
 अप्या ह नह्यं सज्जं रक्षितयुक्तो
 सज्जमर्थां तु सज्जमर्थां ।
 अरक्षितमा सज्जमर्थां उच्यते
 सज्जमर्थां सज्जमर्थां सज्जमर्थां ॥ १६ ॥ त्रि वीर्यं ॥
 वीर्या शृङ्खला समता ॥

नज्जमर्थां सज्जमर्थां विप्यमिदं सज्जमर्थां पश्चिदुत्तरीया ।
 सज्जमर्थां सज्जमर्थां सज्जमर्थां सज्जमर्थां ॥ १७ ॥
 सज्जमर्थां सज्जमर्थां सज्जमर्थां सज्जमर्थां ।
 सज्जमर्थां सज्जमर्थां सज्जमर्थां सज्जमर्थां ।
 सज्जमर्थां सज्जमर्थां सज्जमर्थां सज्जमर्थां ।
 सज्जमर्थां सज्जमर्थां सज्जमर्थां सज्जमर्थां ।
 सज्जमर्थां सज्जमर्थां सज्जमर्थां सज्जमर्थां ।
 सज्जमर्थां सज्जमर्थां सज्जमर्थां सज्जमर्थां ।
 सज्जमर्थां सज्जमर्थां सज्जमर्थां सज्जमर्थां ।
 सज्जमर्थां सज्जमर्थां सज्जमर्थां सज्जमर्थां ।
 सज्जमर्थां सज्जमर्थां सज्जमर्थां सज्जमर्थां ।

A short note on the Vaitālīya metre.

1. *Origin of the Vaitālīya and the Gāthā metres*—There is occasionally noticed in the Vedic Literature a composite metre with odd feet of Gāyatrī and even feet of Jagatī to which there can be traced the origin of the general Gāthā metres of the Jaina and the Buddhist Sūtras which were very suitable for purposes of singing as is implied by the term Gāthā which was used in the Sūtras and the Niryuktis in connection with them. These Gāthā metres consisted of 14 mātrās in the odd feet and 16 to 18 in the even feet. Because they were mainly meant for singing, they were governed by the pure consideration of mātrās, the number of letters being absolutely immaterial. The pair of iambs which generally formed the determinants at the end of the foot in the Gāyatrī and the Jagatī metres obtained here also in these Gāthās although its place was not always the same. The several positions which the pair of iambs forming the determinants occupied gave rise to the several varieties of these Gāthās.

2. *Relation of Vaitālīya to Gāthā*.—A variety which had no fixed rule about iambs or trochees or anapaests, but which simply required 12 mātrās for the odd feet and 18 and 15 for the even feet was termed Āryā, a metre very easy to compose and very pleasant to sing. There was given the name Vaitālīya to that kind of Gāthā which was very akin to the Vedic combination of the Gāyatrī and the Jagatī having the same number of mātrās per foot (viz. 14 and 16) as the composite Vedic metre ordinarily possessed, and having the same position for the pair of iambs namely, at the end of each foot. The names Vaitālīya and Gāthā are also very old names belonging to that very period of time which gave them existence. This can be obviously seen from the name Vaitālīya given to that chapter of the Sūtrakṛtāṅga (Ch. II) which was composed in the Vaitā-

NOTES

CHAPTER I.

The title of the book is दमवेआलिअ (Sk. दर्शनकालिक) The traditional view explaining the term दमवेआलिअ is put forth by the निर्युक्ति in Gāthas 12-14 सामाड्य-अणुक्कमओ वण्णेउ विगयपारि-सोएउ । निज्जई किर सेज्जभवेण दत्तमालिय तेण ॥ जेण व ज व पडुया जत्तो चावन्नि जह य ते ठविया । सो त च तओ ताणि य तहा च उम्मसो कहयव्व ॥ अन्नमव गणधर जिणपटिमाउमणेण पडिउद्ध । मणगपियरं दममालियम्म निज्जहग र्हे ॥ The story can be briefly given as follows — Vardhamāna, the last Tirthankara had his pupil सुधर्मा in charge of the तीर्थ or Church. He had a pupil by name Jambu, Jambu had a pupil by name Prabhava. Prabhava was unable to find out from among his pupils a Ganadhara suitable to hold charge of the Church. He began to search one from among the householders. He thought of a Brāhmaṇa named सेज्जभव (Sk. शत्रुभव) as a suitable person to succeed him. He sent two of his pupils to सेज्जभव at Rājagṛha where the latter was performing a sacrifice, with instruction that they should beg alms of सेज्जभव and on being refused they should exclaim "alas! Religious Truth is not known!" and walk away. The pupils did as they were instructed. सेज्जभव was set a-thinking and he approached his teacher and asked him about the Truth. The teacher said at first that the Vedas were the Truth. सेज्जभव thereupon drew out the sword and repeated the question. The teacher then said that there was the idol of Jina below the sacrificial post which was imperishable and eternal, and the Jaina Religion was the Truth. He presented the plot of ground where the sacrifice was held to the teacher and went away in search of the two monks whom he found near

their Head, Prabhava. He questioned Prabhava about Religious Truth and Prabhava instructed him. He then became a monk and came to possess the knowledge of the Fourteen Pūrvas. The relatives of Śeṣasīma felt very much when the latter became a monk especially because he had no issue. They asked his wife whether she felt anything in the womb. She replied that she slightly (अल्प) felt the presence of foetus. She was pregnant at the time and duly gave birth to a son who was named अल्प on account of the remark अल्पमेव महन् (slightly I feel) made by his mother. When the boy became eight years old, he made queries of his mother about his father. On learning that his father had become a monk, the boy left his house to see his father whom he met in the city of Champā. The boy also became a monk. The father-monk by his spiritual vision came to know that the boy had only life of six months to store, and hence, he extracted religious precepts from the Pūrva books hurriedly irrespective of the instructions regarding the proper time of study obtaining in the case of monks. As a consequence, the composition of Śeṣasīma came to be known as *Śeṣasīma*. As the number of chapters—excluding the two appendix chapters—is ten, the name given to the Sūtra is *Dasaveāliya-sūtra* (Sk. दशवेालिय-सूत्र). The Niryukti calls the book by the name *दशवेालिय* also. The book has 10 chapters—designated by the word *अध्याय* (Sk. अध्याय). The Niryukti cites the following regarding the extraction of the matter of the book from the Pūrva books—
 अध्यायपरमसुखा निवृत्ता द्वेयः कर्मफलतोः । कर्मफलपरमसुखा निवृत्ता व एवम
 निवृत्ता ॥ कर्मफलपरमसुखा निवृत्ता द्वेयः कर्मफलतोः ॥ कर्मफलः निवृत्ता कर्मफलः व
 कर्मफलपरमसुखा निवृत्ता द्वेयः कर्मफलतोः ॥ कर्मफलः निवृत्ता कर्मफलः व
 कर्मफलपरमसुखा निवृत्ता द्वेयः कर्मफलतोः ॥ कर्मफलः निवृत्ता कर्मफलः व
 कर्मफलपरमसुखा निवृत्ता द्वेयः कर्मफलतोः ॥ कर्मफलः निवृत्ता कर्मफलः व

St. 1 The term *dharma* is here defined and explained to be collection of three things—abstinence from injury, self-restraint and austerities. The term *वर्जित* (abstinence

from injury) refers to the general attitude of mercy to living beings, known technically as प्राणातिपातादिरानि or प्राणिदया which forms the First Vow in Jainism. The term संयम (self restraint) refers to the withdrawal of senses from objects of sense adherence to which causes transmigration. The word संयम is equivalent to आश्रवद्वारोपरम. The term तप refers to the various bodily austerities which are mainly divided into 12 kinds, such as fasts and the like. The observance of this three-fold religion is the highest bliss. The term धर्म is derived from धृ to support, and it refers to those bodily and mental activities which save the soul from falling into bad conditions cf., दुर्गतिप्रवृत्तान् जीवान्यस्माद्वारयतं तन् । धत्ते चैतान् शुभे स्थाने तस्माद् धर्म इति स्मृत ॥

St 2-3 रस आविष्यद् (Sk रसं आपिष्यति) sucks the flower-juice. The word भ्रमण is explained as भ्राम्यन्ति तपम्यन्ति इति भ्रमणा । It is defined as य सम सर्वभूतेषु ऋषेष्वादिषु च । तपधरति शुद्धात्मा भ्रमणोत्तौ प्रकीर्तित ॥ The word भ्रमण occurs in Pāṇini (II-1-70) and means 'a monk' in general although it is specially found used in connection with the Buddhist and the Jain monks in the later classical literature. A Prākṛit verse refers to monks of five different sects, cf — "निगय-सक तावस गेह्य-आजीव पंचहा समणा" The word मुक्ता (Sk मुक्ता) refers to such wandering monks as are absolutely free from परिग्रह or ग्रन्थि which refers to the notion of possession—external as well as internal सतिसाहवो (Sk सन्ति साधव or घान्ति-साधव) (1) those who are always monks (2) who are monks full of mental peace or perfection (सिद्धि) cf निर्युक्ति "सति विज्जन्ति त्ति य सति सिद्धि व साहेति" निर्युक्ति 121 दाण० (Sk (दानभयस्तपणे रता) Always given to accepting what is given (दान) what is clean (भक्त, e. ग्रासुक) and what is free from faults of begging (एषणा) in connection with searching (गवेषणा), receiving (ग्रहणैषणा) and use (परिमोक्षैषणा) The two stanzas signify that the monk is to go from house to house in high and low families and accept food, in no way prepared or meant for

St 2-3 The two stanzas define the term चाई [Sk त्यागी] which means भ्रमण or साधु. He is not a real त्यागी or भ्रमण who does not enjoy splendid garments, ornaments, women, touches etc only because they are not at his disposal, but, he, who abandons these things even when he could enjoy them, is a real Tyāgi.

The story of सुबन्धु is quoted by the commentator to illustrate a त्यागी or relinquisher in name. सुबन्धु was a royal minister of the Nanda dynasty who, after the downfall of the Nanda dynasty and the accession of Maurya Bindusāra on the throne poisoned the ears of Bindusāra against his minister Chānakya and fraudulently burnt him to death. Before his death, Chānakya left in a casket something like a will which stated that one, who would get the smell of the scent placed along with the will, might enjoy the whole of the estate including horses, chariots etc provided he remained strictly indifferent like a monk to the several objects, if he did not so remain, he was to die. Subandhu tried the truth of the statement, and the man, whom he placed in charge, died. Subandhu, however, who cared for his life, remained indifferent and lived enjoying. Monks behaving like Subandhu & those who do not enjoy only because they cannot afford to do so are not real 'Tyāgins', but those only are 'Tyāgins' who behave like Bharata and do not enjoy the various things even though they be at their disposal अस्वयन्ता [Sk अस्वयन्ता or अस्वयन्ता] not at one's disposal as opposed to साक्षीण [Sk. साक्षीण] at one's disposal. The form अस्वयन्ता is Nom pl. and qualifies ये (साधवः). It is used in the literal sense अस्वयन्ता here, meaning 'who are not masters of themselves in the matter of the enjoyment of the various objects'. The Nom pl can be understood to be used for the Acc pl and the word अस्वयन्ता would then qualify the word पदार्थान् taken as understood, meaning अनारम्भवान् or अवियमाणा. Stanza No 2

St 5 आयाचयाही [Sk आतापय] Mortify the flesh by bodily austerities. चय मोअमल्ल [Sk त्यज सौकुमार्ये] Abandon delicateness of the body Many manuscripts read सोगमल्ल The word सोगमल्ल is frequently used in Prakrit and it is also explained in Prākṛta-prakāśa In all, there are four alternative forms — मोउमल्ल, सोअमल्ल, सोगमल्ल and सोगुमल्ल कामे० Overcome desires and, at once misery is automatically overcome (कामिय = कान्त) सपराय [Sk सपराय] (1) worldly life (2) fight with emotions

St 6-11 Stanzas 6 to 11 refer to the famous story of राजीमती who was offered in marriage to अरिष्टनेमि The marriage did not take place, as अरिष्टनेमि was much disgusted at the sight of many animals intended to be slaughtered for the marriage feast, and forthwith became a monk राजीमती, too, became a nun and started for the mountain रैवतक or Girnar where अरिष्टनेमि was gone On her way, being drenched with rain, she waited in a cave where रथनेमि, her husband's brother, who too was a monk, began to court her She baffled his attempt by offering him a drink in which she spat in his presence रथनेमि did not accept the drink saying that she had spat in it on which she retorted that she too was one who was spat by अरिष्टनेमि For a detailed account see उत्तराध्यायन ch XXII

The passage in the उत्तराध्यायन might be an earlier one The account is given there in a masterly manner and curiously enough stanzas 6 to 11 of the Daśavaikālika are identical with stanzas 41 to 44, 46 and 49 respectively of the Uttarādhyāyana पक्खदे appears to be used for पक्खदेति or पक्खदेज्जा The stanza means that serpents belonging to the Agandhana family would rather throw (पक्खदे) themselves into the blazing terrible fire than suck the poison from the wound they themselves have inflicted. It was a belief that snake charmers could make serpents of

ref us to such Śādhana and as they taken the way
 monk for livelihood. Of वादीविश्वामित्रविश्वामित्राय वेदा
 यदि वादीवशतः कथं कथं न हे स्वस्तिम् इत्यन्ते एतैराक्षिप्यते तेषु
 [Sk पूज्यवृत्ति] put at the back, throw away. The as
 mentator Haribhadraśāstr reads विविदिषन् as one who
 explain g f flowers—विविदिषते लोके इति इत्यन्तरी
 पुत्रं गमति परित्यजति वि as however be taken separat
 as वा ।

५ ४ समाप्तं येषां । समाप्तं येषां । lit with the sense of
 light I bring I L as all objects परिष्करोती—The wor
 Nān ing of परिष्करोती the pres part of कृ (कृ) with की
 appear to be as d f the G in g as all the connec
 tions pl n it विज [ak स्वप्न] is many times used in
 sense of वरादि (possibly it may be) The words
 मयि लोके अल्लि to all story of merchant boy
 and he and his young wife and because monk. The
 monk openly proclaimed as taught by his prece
 भा मयि She is of mine nor am I here but all al
 inwardly thought वा मि मयि मयि मयि She is mine and I
 am here and felt very much for having abandoned
 As consequence he returned to his village and asked
 the publ well woman—who fact was his
 but whom he did not recognise—about his wife possib
 question whether the daughter of so and so was living
 not. If answer was the affirmative, he would
 become householder again. The woman recognised
 and thought that if she gave the correct reply he w
 band. He knew. Hence she replied that the girl
 acquired about was given to another. Thereupon
 appreciated the remark of his preceptor वा एव मयि the
 f which was brought home to him. The stanza at
 that if monk parobance were to think of love, he sh
 contemplate po the line वा एव मयि and at once withd
 his mind f om the woman he thought of

It is interesting to note that in the Hindu mythology मन्धकटुणि is the name of the Yādava clan to which बलराम and कृष्ण belonged, while उग्रसेन was the name of the father of कृष्ण and देवकी मा कुले गधणा होमो [Sk मा (आवां एकेकप्रधानकुले) गन्धनौ (i. e. गन्धनसर्पसदृशौ) भूव] Let us not be गन्धन snakes in our noble families. Of “जह न सप्पत्तुद्धा होमो ति भणिय होइ” Ms ख reads सयम, for सजम, throughout the passage

St 9 The words तासु तासु are to be understood after the word नारीओ The stanza means—“If you fall in love with every woman you see, you will be without hold like the Hada tree shaken by the wind.” The word हड or हद refers to an aquatic plant The writer of the Vrtti explains it as a kind of grass which leans before every breeze that comes from any direction The word occurs in प्रज्ञापना I, and उत्तरा० II 3, where it occurs as the name of an aquatic plant among several other plants like moss, lotus etc

St. 10 संजयाए [Sk सयताया] Of the self-restrained nun The illustration of the elephant, brought to the proper path by the goad, is a common one, and there need not be understood any reference to a special story such as one related in the commentary by Haribhadrāsūri

St. 11 पुरिसोत्तिम [Sk. पुरुषोत्तम] The best of men, used with reference to रथनेमि who, although he had a temptation, did not fall a victim to it

CHAPTER III

St 1 Stanzas 1 to 10 mention the various things which are prohibited in the case of great monks, who have fixed themselves well in self-restraint, who are free (विष्णुमुक्ता)

word समान दन्तशोधना [Sk दन्तप्रसादन] the cleaning of teeth
 संसृष्टा [Sk. संसृष्ट] Query about a layman of a prohibited
 nature or query about self पश्यता [Sk प्रपञ्चन] looking

St. 4 अपास्य [Sk अष्टापर or अर्धपर] gambling by playing
 with counters (मारिचि), or making remarks about politics
 नाली [Sk. नालि] A special variety of playing with dice
 where the dice are cast on the ground through something
 like a tube The line अट्टाचण्णाली एतास्य य धारणट्टाण appears to
 be the line read generally by the Manuscripts, which
 sounds like a line of the Arya metre धारणट्टाण [Sk
 धारणायाय] The commentator हरिमद्र looks upon धारणट्टाण as
 archaiso for धारणनयाय He explains it as 'holding the
 umbrella for a sinful purpose' holding it when unrequired
 The writer of the Vrtti translates the word as धारणनयाय,
 and explains it as 'holding the umbrella for a purpose'
 It is likely that there might have been the reading 'एतस्य य
 धारणं ण्णाल' making the line a line of आर्यामीति वेगिन्टि [Sk
 चिकित्सा] Treatment of the disease पागहा [Sk उपानही] shoes on
 the feet-ममार्भं च जोरुणो [Sk गमार्भं ज्योतिष] Kindling of fire.

St 5 संजातर [Sk संव्यातर] A layman who gives residence
 to the monk आमदी [Sk आगन्धी] A raised seat गिहतरनिसेजा
 [गृहान्तगनियया] (1) Sitting at a place other than one's own
 residence (2) Sitting at a place between two houses,
 उज्ज्वटन [Sk उद्धर्तन] Rubbing so as to remove the dirt

St 6 देयावडियं [Sk देयावृत्त्य] Service Doing any service
 to the householder, just as begging food for him, is prohi-
 bited. The word देयावडिय occurs frequently and is explained
 by commentators as देयावृत्त्य in Sanskrit The word rather
 corresponds to Sk. देयावृत्त्य or व्यावृत्तता आजीववृत्तिया [Sk
 आजीववृत्तिता] Maintaining oneself by following the occupa-
 tion of the caste or family तत्तानि [Sk. तत्तानि तृप्तभोजित्वम्]
 Drinking that water which is heated (तप्त) no doubt, but
 which is not finished or accomplished in purity The

St 11 The behaviour of the monks is very briefly described here by a reference to its main features पञ्चमव• (Sk. पञ्चास्रवपरिहृता or ज्ञातपञ्चास्रवा) Those that have known and abandoned consequently, the fivefold influx of Karman like 'injury to living beings,' 'telling a lie' etc The word in short, refers to the Five Great Vows characterized by a complete abstinence from the five items—हिंसा, मृषावाद, अदत्तादान, मैथुन and परिग्रह तिगुता (Sk. त्रिगुमा) characterized by the Three Guptis. छसु सजया [Sk. पदसु मयता] Restrained towards the six groups of living organisms as described in the next chapter पचनिग्रहणा [Sk पचनिग्रहणा] Restraining the five senses धीग courageous The commentator explains the word as धिया राजन्तीति धीरा.. रज्जुदामिणो [Sk ऋजुदर्शिन] Seeing the straight thing viz. मोक्ष, i. e striving for Release

St 12 पडिसलीण [Sk प्रतिमलीन] Staying in their place of residence

St 13 परीसहरिकुदता [Sk. परिपहरिपुदान्ता or दान्तपरिपहग्निव] Who have checked down the enemies in the form of the twentytwo Parisahas or troubles For a detailed list of these troubles, which the monk must cheerfully bear, see Uttarādhyayana Ch II

St 14 सव्वदुक्खण्णहीणट्ठा [Sk. सर्वदुःखप्रहाणार्थीय] All commentators translate the word पहीणट्ठा as प्रक्षयार्थम् पहाण would be a better reading, although not found in the manuscripts पक्रमेति [Sk प्रक्रमन्ति] Strive

CHPATER IV

There is given the description of धर्म or religion of the monks in the first chapter Then follows in the second chapter the description of the monk's life or asceticism without which true religion cannot be followed. As the

of the combined words आद्यमेनेण such as (1) by the long-lived one, or 'while living' (आयुष्मता) or, (2) by one staying (near the preceptor) [Sk आकम्ता] or (3) by the considerate one (आमृता) in which case the word is to be read as आयुष्मेनेण सासवेणे [Sk काश्यपेन] by one whose Gotra name is काश्यप. सुअकम्ताया [Sk सुआह्याता] well explained in the assembly of gods, men and asuras. The word अस्त्राय frequently occurs for आह्यात in the Āgamas धम्मपण्णत्ती [Sk धर्मप्रज्ञप्ति] because it leads to the knowledge of religion. The Nom sing धर्मप्रज्ञप्ति is used here for the Abl sing धर्मप्रज्ञप्ते in the sense of हेतु or reason मेय मे अहिञ्जिउं [Sk श्रेयो मे अज्येत्तुं] it is beneficial for me to read

चित्तमतमक्खाया (चित्तवती आह्याता) is said to be possessed of mind or sensation. The word चित्तमत in the neuter gender is archaic or the word might be चित्तमेन only, with an additional nasal. The writer of the वृत्ति notices the reading चित्तमतमक्खाया and explains that पृथ्वी (the earth) possesses a subtle slight sensation of चित्तमात्रा, स्तोत्रचित्तेत्यर्थः । पुडोसत्ता [Sk पृथक्सत्त्वा] with several distinct living organisms. The word occurs at several places in the आचाराद्गसुत्र सत्यपरिणज (Sk गन्धपरिणय) working of the destroyer. Fire, sunshine, wind, salt etc are mentioned as गन्धस or destroyers of life in connection with the earth of नियुक्ति— दन्व सत्यग्निविष नेहं विलस्तारलोणमाईअ ॥ अग्गवीया [Sk अग्रवीजा] having seed at the end such as फोर्टिक and other plants. This and the subsequent words mention the variety of the vegetable kingdom

अण्डया [Sk अण्डजा] oviparous. This and the following epithets mention eight groups of fully developed beings of five senses, as contrasted with four groups often mentioned in the Hindu books. The various movements or signs of life noticed in these beings are mentioned in the words अभिक्कंते, पडिक्कंते etc which refer to the various kinds of movements परमाहम्मिया [Sk परमधर्मिका] desirous of happiness (परम). The lengthening of the last

ments (उपकरण) of a monk संजयमेव [संयत एव or मयतं एव] with self restraint The lengthening of the last vowel and the addition of the nasal are peculiar to the Āgamas परिदेहि [Sk प्रनिलेख्य] having scrutinized or inspected

St. 1 अजय [Sk अयतन् or अयत] without striving i.e. without making an effort to avoid injury to living beings. The word grammatically appears to be the Nom sing like विज्जं etc and gives a fairly good sense, it is however better to take it to be used as an adverb, modifying the actions mentioned in चरमाणो, चिन्माणो etc पाणभूयाई [Sk प्राणभूतानि] पाण [Sk. प्राण used for प्राणिन्] refers to breathing beings possessed of two or more senses, while the word भूय [Sk भूत] refers to beings possessed of one sense होट कडुय फलं [Sk भयति कडुकफलं] gives a bitter or bad fruit

St 8 जय [Sk यतन् or यतमान] striving or careful
See note above on अजय

St 9 The stanza appears to give a nice summary of the teaching given above in the chapter The Genitive case is used in the stanza for the Accusative case सब्वय्यप्पभुयस्स [Sk. सर्वभूतात्मभूतस्य i.e. सर्वभूतात्मयूत] Looking upon all beings as upon his own Self पिहिआमवस्स [Sk पिहित्तात्मवस्य] who has shut up all possible influx of Karma

St 10 The stanza gives in a nutshell the course of action for the monk as based upon the teaching given above (in stanzas 1 to 8) and summarized elegantly in Stanza 9 The metre of the Stanza appears to be Vaitāliya consisting of 14 and 16 Mātrās respectively for the odd and the even feet, having the determinant pair of short and long letters (—, —) at the end of each foot The only amendment necessary to be made for the sake of the metre is to insert a word like नु after किं and read काही as काहिइ and नाही as नाहिइ काहिइ and नाहिइ [Sk रुचिष्यति and शास्यति] are grammati-

his limbs with water उज्जुमं (Sk. कृमो) The Nom is used for the Genitive The stanza पञ्चा वि ते is not explained by हरिदhriguri and some गणिगण in Sanskrit Other गणिगण (the manuscript ग) have explained it It might have been a later addition The metre आर्गमीनि which was of a later origin and the sense contained in the stanza which is in a way unnecessary, may go to prove the same ग दिगहिमास [St न दिगमेत्] should not injure The Adhyavanna gives the detailed account of how living organisms are scattered everywhere and how very difficult it is for a monk to avoid injury to them of जने जीवा म्यते नैव आकाशे नीमनाग्निः जीमाणासुते येन दध मिथुरहिणः ॥ This Adhyavanna is also named आहार or धर्मग्रन्थि or नारिद्रधर्म or चरण or धर्म of जीवाजागभिगमो आहारो नैव धम्मवग्गती । तमो चरिन्धम्मो चरणे धम्मो अ एगद्वा (निर्मुक्ति at 297)

CHAPTER V-1

St 1 The several ways of guarding oneself against injury to living beings have been given in the previous chapter One cannot guard oneself against injury to living beings unless one is able to preserve one's body The preservation of body depends on food, consequently, the way in which clean and non-injurious food can be obtained and eaten has to be explained, which is done in the present chapter Manuscript ग reads भिक्षु for भिक्ष which may be in a way a better reading, as the word भिक्षु furnishes the subject in the sentence and the adjectives असंमत्तो etc can be connected with it अमुच्छिन्न [Sk. अमुच्छिन्न] Not greedy, not covetous.

St 2 गोअग्गमग्गो [Sk गोचराग्रगत] Engaged in or moving for alms which is the best course The word अग्र is taken as an adjective to गोचर by the commentators

Et 3 सुपमाय [Et सुपमाय] to the extent of the distance of one yoj or yoke of the cart

Et 4 अथवा [Et अथवा] pot, ditch. निष्प [Et निष्प] Uners place निष्प mud. Th commentator explains the word as निष्प place at which water is slightly dried up-
 लय [Et लय] bridge लय [Et लय] another way which is round about and distant

Et 5 त्वं अथवा अथवा [Et त्वं अथवा अथवा] when there is another road available The Instrumental is used for the Locative The words अथवा अथवा might have perhaps been अथवा व अथवा व originall अथ [Et, अथ, irregular for अथवा or अथ and as an adverb] carefully scrutinisingly

Et 6 अथवा [Et अथवा] Salty saline

Et 7 अथवा अथवा [Et अथवा अथवा] when there is an
 re of lower resources like locusts etc

Et 8 अथवा [Et अथवा] The locality of public
 words अथवा अथवा [Et अथवा अथवा or अथवा अथवा]
 Some manuscripts of II w the reading अथवा अथवा which is
 expl ed by th commentators in the same way as the
 reading अथवा अथवा अथवा अथवा explains the word the first
 —bringing saline der the chutaba. The other
 expl nat अथवा अथवा (putting an end to celibacy) is
 proposed by the writer of अथवा अथवा [Et अथवा अथवा]
 opposite side of the end by remembrance of the
 pa pleasure etc

St. 22 विउहित्वाण व (Sk व्यूष वा) after driving away or sitting aside

St. 26 दगमद्वयआयाणे (Sk दग्गमद्वयआयानान्) The word आयाण is used here in the sense of 'road' (मार्ग)

St. 27 कपिअ (Sk कपित) The words कपिअ and अकपिअ are used in the sense of 'acceptable' and 'unacceptable' respectively

St. 28 परिमाडिअ (Sk परिमाडेत्) Would abandon, would throw on the ground दितियं (Sk दत्ती) The lady who offers The feminine form दितिय is used, as, generally the person offering alms to the monk is a woman

St. 30 साह् (Sk गट्थ) collecting together पाटियाणि (Sk पटयित्वा) After shaking The forms साह्, निक्खिप्पित्ता, पाटियाणि मंषणुत्थिया, ओगाहट्ठना and चल्दत्ता are all gerund forms पाटियाण is a better reading grammatically

St 33-34 These two stanzas are written in the Ārya metre The Locative case in the words उदळे etc is used in the sense of विषये (with regard to or in connection with dripping things etc) The same thing as given in stanza 32 should be done in connection with the hand when it is wet with water, or dusty, or muddy हरियाल (Sk हरिताल), मणोसिला (Sk मनसिला), हिंगुलअ (Sk हिंगुलक), मेहअ (Sk मेहिक), वणिअ (Sk वर्णिअ), सेटिय (Sk शेनिका) and सोगट्टिय (Sk सौगट्टिका) are various kinds of earth असंसद् and संसद् refer respectively to hands which are clean and which are unclean, being besmeared with condiments and the like. The rules regarding the acceptance of food when the hands are clean are given in the next two stanzas

St 40 कालमासिणी advanced in pregnancy Lit one whose time of delivery is imminent कालेन प्रसवकालेन युक्ता मास कालमास, तदनी If such a woman takes the trouble of stand-

If there be doubt, the facts should be ascertained by making inquiries as to who prepared the food etc

St. 63-64 These two stanzas refer to injury to the fire group or to the wind group of living organisms उत्सृष्टिया (Sk. उत्सृष्ट्य) after putting in the fuel inside the hearth so as to keep up the fire while she is away for serving the alms ओषधिया (Sk. अषध्य) after taking out the fuel रज्ज्या (Sk. रज्ज्यास्य) after kindling the fire प्रज्वालिया (Sk. प्रज्वाल्य) after making the fire ablaze. निवाधिया (Sk. निवाध) after putting out the fire उत्सृष्टिया निर्वृष्टिया (Sk. उत्सृष्ट्य निर्वृष्ट्य) Putting a spoon or ladle inside or sprinkling water into the boiling liquid in order to prevent it from flowing out उवत्तिया or ओवत्तिया (Sk. अपवर्त्य) after putting aside the pot full of boiling liquid ओवत्तिया (Sk. अवतार्य) after taking down (the pot) from the hearth

Sk 65-69 सक्मराग (Sk सक्मराग) For the sake of crossing (the particular watery or muddy tract) The words निस्तोषि (Sk नि भोषि), फल्ग (Sk फल्ग) and पीठ (Sk. पीठ) refer respectively to a small ladder a plank, and a footstool used for ascending a garret, or a floor फील is to be connected with उत्सृष्ट्य The reference is to getting upon a terrace or so (प्रासाद), by stepping upon a loop or a hook or a peg (फील) जग (Sk जगन्ति) living organisms All these actions are prohibited as there is the danger of the person falling down and injuring himself or earth organisms

St 70-71 There is the prohibition here on eating bulbous and other roots as also of green vegetables पल्लव (Sk. प्रलम्ब) any fruit hanging from the stem. मात्रेर Vegetable of leaves हुंवाग (Sk हुंवाक) A gourd-like fruit The commentator explains the word differently citing the senses—(1) wet Tulasi plant and (2) tendons inside the stalk of the tree सिंगेर (Sk सन्निगेर) Wet ginger मक्कुलि (Sk. शकुलि) A preparation of fried sesamum and sugar फाणिय (Sk. फाणित)

Trecol २५ A Dashu word in the sense of sweet eatable ball

Sk 73-74 It appears rather strange that if these verses there is prohibited if monk the eating of flesh containing much bony matter as well as the eating of fish possessed of many scales or thorny things. Does the passage imply that the monks in the days of the Suttas did not have any objection to eating flesh and fish which were given to them by the householders? The commentator Haribhaḍḍa surmounts the difficulty and remarks that the monks in times of famine etc. had to take flesh and fish, in order to live. He quotes the view of other writers who explain the words *gṛha* and *amāsiṁ* as varieties of fruits, and not as flesh and fish. The reason for the prohibition of articles mentioned in the two suttas is the presence of a large percentage of hard matter which is not edible.

Sk 75-81 These six verses refer to prohibited drinks *amāsa* (Sk *amāsa*) Very exactly as well as very meagre *amāsa* (Sk *amāsa*) Water after washing the pot of brown sugar and the like *amāsa* (Sk *amāsa*) Water after washing flour or water mixed with flour. The Sanskrit equivalent of *amāsa* given by the commentator is not satisfactory although the explanation *amāsa* is quite correct. *amāsa* (Sk *amāsa*) The root *am* is used in the sense of *g* as in Prakrit *am* Noun singular or used as an adverb (see note above p 31)

Sk 82-86 These suttas describe the place where the monk should sit at the alms. The monk should find out a clean spot should gently put aside by hand, bones, thorns, grass or pebbles and then begin eating the food.

Sk 87-96 These suttas describe the way in which monk should sit at the alms when he chooses to do so at his residence (*amāsa*) *amāsa* (Sk *amāsa*) the spot *amāsa* (Sk

धेका) The ceremony of expiation for faults incurred during the monk's movement for begging characterized by recital of Āgama passages like " इच्छामि पटिक्कमिउ इरियाव-
 !" etc. आमोएत्ताण० (Sk आमोम्य) After recounting over sins of omission and commission (अतिचार) in connection with movements and eating आलोए (Sk आलोचयेत्) should relate before the preceptor साहू (Sk. नाथव) The monk is a subject to कुञ्जा चिअत्तेण with an affectionate heart साडिय (Sk. अपरिणाटितम्) without a violent act such as snatching the food away by hand or spitting it out

St 97-100 Stanza 97 is put in a different metre possibly for the sake of change These stanzas state that the monk should eat ungrudgingly food of any taste thinking he is eating honey or ghee as it were, not transferring food from one jaw to another The words तिक्त (Sk तिक्तक) कटुअ (Sk कटु) respectively mean 'bitter' and 'puny'. In Gujarati and Marathi, the words have quite the opposite senses In Hindi the senses are similar to those existing in Sanskrit and Prākṛit. अन्नस्य पत्रत (Sk अन्याये) Useful for the conducive to Moksha सूअ (Sk मृचित) mixed with condiments मयुक्कुम्मासभोजणं (Sk मयुक्कुम्मापभोजनं) and made up of jujube powder and ordinary beans मुहाल्लद मुहाल्लव) Obtained without doing any service like story-telling or predicting the future मुहाजीवी (Sk मुयाजीवी) maintaining oneself without doing any service मुहादारी मुयादारी) Giving without getting anything in return Interesting story is given here of a Vaiṣṇava householder who permitted an ascetic to stay with him on the understanding that the ascetic would not do any service to him Once, the horse of the householder was stolen The ascetic found it in the early morning near the river where he had been to bathe On returning home, the ascetic said that he had left his garment on the bank of the river The householder sent his servant to fetch it The servant came

रहितं कण्ट (Sk. कण्ट) the bulbous root of the lotus
 मूलिका (Sk. मूलिका) the bulbous root of Palāśa (‘lar
 Guj. लारो) तण्डुलिका (Sk. तण्डुलिका) the mustard
 root. अजिण्ड (Sk. अजिण्ड) Not quite ripe, hence
 prohibited of living organisms. The Sanskrit word मूत्र is
 frequently mentioned as an explanation of the word अजिण्ड.
 मूत्र The word is a Deshi one meaning a pod of ground
 nut and the like. Such a pod is prohibited when it is
 fresh or fried only once. पौष्टिक भुजिण्ड (Sk. भुजिण्ड un-
 called, दण्डकान्ति, निम्बफल, and नीम are fruits of the 3 respec-
 tively known as कामरक्षिका or बीरु (the silk cotton tree
 फल), विनोदनी and मूत्र पिण्ड (Sk. पिण्ड) cold water which is
 not boiled. दण्डकान्ति (Sk. तण्डुलिका) boiled but not sufficiently
 done which requires bubbles to be seen at least thrice.
 विनोदनी (Sk. विनोदनी) bread containing सामान्य दण्डकान्ति
 (Sk. दण्डकान्ति) rough or ordinary oil cake तण्डुलिका (Sk. तण्डुलिका)
 wood apple नाटिका (Sk. नाटिका) citron fruit. मूत्र and
 दण्डकान्ति respectively mean the मूत्र vegetable leaves and
 the मूत्र vegetable root. दण्डकान्ति powder of pomegranate and other
 fruits. The word मूत्र (derived from the Sk. root मू) means
 powder. विनोदनी (Sk. विनोदनी) ‘lar, वेष्टा Guj. वेष्टा फल
 (Sk. फल) a kind of fruit. All these fruits are prohibited
 when they are raw.

Sk. 25-31 अनुदान (Sk. अनुदान) is used in the Sūtra
 Literature in the sense of alms, or begging. उन्नत (उन्नत)
 High, noble. नाशने (Sk. नाशने) Knowing the quantity of
 food to be taken. एवमन्तर (Sk. एवमन्तर) Taking care of
 begging alms. The word एवमन्तर is used in the sense of
 ‘pure alms’, ‘faultless begging of alms’ as well as ‘move-
 ment for alms’. इच्छा stands for the instrumental form इच्छाए
 with desire, at his free will. न से कुपे (Sk. न अत्य or तस्य
 कुपेत्) should not be angry with him. नानेय दादयः [Sk. ना
 मे इदं दक्षिणं सदृशं स्वयं (आत्मनः) आदद्यात्] Let the preceptor
 would take it for himself if it were shown to him.

Sk 32-35 वासुपुष्पा (Sk वासुपुष्प) The word is taken as the word by the commentator in the sense one looking to his preceptor as selfish thinking the preceptor to be selfish वासुपु (selfish) पु वासु The word may also mean having great self interest or greatly selfish वासुपु (Sk वासुपुष्पा) Seeking the lofty thing viz. Moksha सुविपु (Sk सुविपु) Staying on coarse things or food The commentator takes सु (Sk सु) hard in the sense of कष्ट self-restraint which is hard to practise पूजय (Sk पूजय) desiring to be worshipped or honoured

Sk 36-41 लज्जा (लज्जा) is when witnessed by others. The commentator remarks that omniscient sages are always witnesses to the actions of monks and hence the word implies that intoxicating drinks are always prohibited वासु (Sk वासु) protect & This is an instance of the Amsa or substitution for the final which is found in the Skt. But nature the case of Sanskrit words and it is a

th Amsa nat va b ngular Miscol sa. Does the prohibition of intoxicating drinks imply that such drinks were taken to it in without any objection and by the Bodhisattvas of emergency only? विव (Sk विव) The Sanskrit विव is changed into विव the and the विव of विव is Potential 3rd person sg The word विव (विव) will correspond to Sanskrit पीयान वासु (Sk वासु) (विव) The word is used in the

and may be left out आराहेइ संवरं This is metrically a defective foot and can only be defended by supposing that आराहेइ stands for Sk. आराधयति (Prak. आराहइइ primarily)

St 46-49 तवतेणे० The word तेण (Sk स्तेन) meaning 'thief' is used here in the sense of a hypocrite or dissimulator देवकिन्विसं (Sk. देवकील्यपम्) a kind of कर्म or भावना which becomes the cause of birth as a lower god The usually used word is देवकिन्विसिया, the word देवकिन्विम being frequently used in the sense of lower gods, Cf उववत्रो देवकिन्विमे in the next stanza. The verse means—One who affects to be an ascetic or a religious lecturer, or a handsome man, or one possessed of religious behaviour or mood without possessing the real attributes of any one of them contracts such कर्म as brings about his next birth among lower gods चडत्तार्ण (Sk. च्युत्वा) Dropping down to the lower world viz earth एल्लयग (Sk. एल्लमूकता) Dumbness of a ram The idea is—he is born as a man, but he becomes dumb like a ram अणुमायंवि (Sk अणुमात्रमपि) Even slight

St 50 The change of metre is a fitting one here as the stanza is the last one of the chapter The metre is an archaic one of the वैताल्य type found in the old Sūtras Every foot has here 4 parts—three parts of 5, 5, and 4 Mātrās each and the fourth part consisting of one long letter, each of the three parts has at its end a determinant made up of a short and a long letter (—) The scheme, in short, is (—, —, —, —) For purposes of metre भिक्खे is to be read as भिक्खए, बुद्धाण, similarly, is to be read as बुद्धाण भिक्खेसणसोहि (Sk. भिक्षुपणा-हदि) Purity in begging the alms characterized by avoiding faults of आधाकर्म द्रमदोष etc For the various faults of भिक्षा-विदे उत्तराध्ययन (Ch 1 and 24) तीव्रलज्जगुणव (Sk. तीव्रलज्जागुणवान्) Possessed of the merit viz rigorous self-restraint. The word लज्जा has been found peculiarly used in the Jaina Sūtras in the sense of सयम or self-restraint

and mentally कष्टित (Sk. व्याधित) diseased अनाश्रुतिमा (Sk. अनाश्रुतिमा) Uninterrupted and unbroken. The stanza lays down that monks should observe in their entirety all the various Gunas (i. e. qualities or observances) which are laid down in the case of the weak and the strong as well as in the case of the diseased and the healthy. These Gunas are 18 as mentioned in the next stanza.

St 7 जादं बालोपरज्जन्द (Sk. यानि बालोपरज्जयति) lit, 'which a weak man breaks' or 'in connection with which the weak man commits mistakes'

St 8 वयसं This stanza occurs in the Niryukti and is not commented upon by Haribhadrasūri. It is hence likely to be spurious, and, in fact, in some manuscript copies the remark 'इयं नियुक्तिगता' is put after the stanza. As, however, it is found in the body of the text in a large majority of manuscript copies, it is incorporated in the text here. The stanza mentions the 18 places or points which have to be taken care of by the monk. They are the six vows, the six living groups that are not to be harmed, nonacceptance of inappropriate alms etc., avoidance of householders' pot, couch, or seat, and abstinence from bath and decorations. Out of these 18 items, non-violence is the foremost and most prominent, as mentioned in the next stanza.

St. 10 मरिज्जिदं (Sk. मर्तुं) The form is rather obscure as there is no root like मरिज्ज. मरिज्ज is the base for the passive, but the passive base is not of use in deriving the infinitive form. The regular infinitive forms are मरिज्जि, मरेत्त (Sk. मर्तुं to die) मरिज्जिदं may have been peculiarly used in Prakrit to convey the passive sense 'to be killed.'

St 13-16 उगगहंसि (Sk. अवग्रह) At the place of residence अजाड्या probably stands for अजाड्य (अयाचित्वा) without begging, the lengthening of the vowel being due to its

In all three ways — injuring them oneself, causing injury through others or allowing injury to be done by others. **चतुर्दश** (Sk चतुर्दश) visible, **जगत्** (Sk जगत्) lustrous, **वत्** (Sk वत्) Fire. The commentator explains the word **अपराध** Sinful, in this case the word **जगत्** may be supposed to have originally been read as **जगत्** (Sk जगत्) The epithet in the next line — 'a very sharp unassailable weapon piercing from all sides' can justify the use of the word **वत्** 'sinful,' as qualifying fire **वत्** **वत्** (Sk वत्) explained as **वत्** by **वत्** a weapon assailing from all sides as seen from the stanza that follows **चतुर्दश** (Sk चतुर्दश) in the four sub-quarters, the Genitive stands here for the Locative, there can be taken the Accusative also, the vowel at the end of **चतुर्दश** being lengthened for metrical purposes **आघात** (Sk आघात) stroke, destruction. **वत्** (Sk वत्) for purposes of light and heat. **वत्** (Sk वत्) Nor do they desire to ask others to fan. **वत्** (Sk वत्) by any of these permissible things viz. utensils etc., they do not set the air in motion

Sl. 47-53 There are given above twelve out of the eighteen items which refer to the मुख्य (principal merits) of the monk. There are given now the remaining six items which refer to the उत्तरगुण (subordinate merits) अशुभाई (Sk. अशौच्यानि) disallowed. The vowel अ is omitted for purposes of metre अवर्णित (Sk. अवर्णित) Unfit for use. There are given by Haribhadrasūrit two kinds of अस्व्य, (unfitness) of ते च अस्व्यास्य पशुतरगुणा । तत्रास्व्यो द्विविध-शिशवस्थापनास्व्य अस्व्यस्थापनास्व्य । तत्र शिशवस्थापनास्व्य अनशीतपशुनिगुत्याग्निना श्वानीतमाहागाणि न स्यन्ते इति । उक्तं च - अणर्हाथा गन्ध जण पिडेगुणमेज्जवधपा-एसा । तेणाणियाणि जतिणो गप्पवि न पिटमाइणि । उउयदंमि न अणत्ता वागुवागे उ दोरि णा सेहा । भिक्खाउज्जता पाथ टयणाक्खो इमो होह । अस्व्यस्थापनास्व्यमाह-जाई वत्तारि० ॥ नियाग (Sk. नित्यक) given regularly, reserved daily for a monk of Com नियमामन्त्रितं पिटम मनायंति like. love.

caused by or depending upon विभूषा (decoration) The Sanskrit word प्रत्यय is frequently used in Pali and Ardha-Māgadhī in the sense of cause or dependence Of the word प्रदीप्यसमुत्पाद, so also of पडिच (Pali), पडुच or पचय (Ardha-Mag). विषय terrible lit. sticky, difficult to be undone. चेअं (Sk. चेत) mind, mental condition. In the second line of the stanza the word चेअ is taken as च and एअ (Sk. एतद्) The general sense is:—The enlightened monks saw that the mind is the cause of the inclination to decoration, and hence those saviours of the world never resorted to it, i. e. they never had a mind inclined to decoration.

St. 68-69 There is the change of metre in these stanzas as they are at the end of the chapter The metre is a variety of the old जाति metre derived from the Vedic जगती by 12 letters in a foot with two determinants characterized by one short and one long letter (—, —) at the end of each foot खवति (Sk. क्षपयन्ति) lit. reduce i. e. calm down the ordinarily perturbed soul by those practices of self-restraint सविज्जविज्जा° (Sk. स्वविद्यविद्यानुगता) possessed of the love which knows the soul (स्व=आत्मा) उर (Sk. ऋतौ) In the proper season i. e. in the Śarad season The Loc case affix may be considered to have been omitted, or उउप्पसन्न may be understood as a compound word. सिद्धि Perfection, Liberation विमाणाहं (Sk. विमानानि) Heavens The word विमान generally refers to the different provinces in each of the 12 Heavens Some of the monks who have completely destroyed their Karma go to the Siddhigati, or Perfection, while others, who have got some Karma remaining, go to some provinces in the twelve Heavens.

(चतुर्थ Sk. चतुर्थ), has to be carefully avoided although it may be permissible according to Stanzas 2 and 3

St 5 (Sk तथार्थि) Apparent, or appearing to be such and such an one The stanza implies that, when the monk becomes a sinner were he to use the feminine gender with reference to a male actor dressed as a female (which is apparently justified), much more would he be so if he gives actual lies

St 6-10 एककालनि (Sk एवकाले) in future time सपयाश्यमदे (Sk संप्रतिनिर्गम्ये) regarding matters of the present and the past. The use of the nasal after अद्य is archaic as found frequently in the Sūtras. The commentator Haribhadrāsūri notices the reading 'योययोयं तु निर्दिष्टे' in the place of 'एवमेव तु निर्दिष्टे' explaining it as 'परिमितया वाचा निर्दिष्टे' The reading has not been, however, noticed in any of the manuscripts consulted for this edition

St 11-20 कलना (Sk. पला) Harsh, गुरुबुद्धिः (Sk. गुरुभूतो-पयानिनी) Doing harm to a person who is looked upon as great or nobly-born, although he might not be so as a matter of fact काण Squint. पंडन (Sk. पण्डक) Impotent. उवहम्मड (Sk. उपहन्वते) is injured. The words होले, गोले etc. were current terms of abuse and contempt in the days of the Sūtras दनए (Sk. द्रमके) miserable wench दुहए (Sk. दुर्भगे) Unlucky girl. The terms अज्जिए, पज्जिए etc. respectively meaning—grandmother, great grandmother, mother, aunt, paternal aunt, niece, daughter, and grand daughter—appear to be prohibited for a monk in addressing females, because, being mere terms of honour used only with reference to the age of the woman irrespectively of actual relationship, their use can hardly be justified. It is doubtful whether this verse prohibits a monk from addressing his own grandmother by the terms अज्जिए etc. Perhaps, it does prohibit, as a monk cannot be justified in having any worldly ties allowing him to

use expressions referring to worldly ties. *स्वजनोत्पन्न* (Sk. स्व-
 जन्म) b the family epithet of the woman like *स्व-
 जन्मिणी* (Sk. स्व-जन्मिणी) taking no consideration
 the caste and the age of the person addressed *स्वजन* *स्वजन*
 (Sk. स्वजन स्वजन etc.) These terms refer to the male
 relation which correspond to the female relation is
 etc. to 13

५ 1-3 The prob. bison here implies indefiniteness
 of knowledge or likelihood of injury with respect to
 the objects referred to *बाह* (Sk. बाहि) generic name
 without reference to the gender *स्वजन* (Sk. स्वजन)
 rept. *स्वजन* (Sk. स्वजन) fleshy plump. *स्वजन* (Sk. स्वजन)
स्वजन *स्वजन* (Sk. स्वजन) grow up. *स्वजन* (Sk. स्वजन)
स्वजन *स्वजन* (Sk. स्वजन) fit to be milked *स्वजन* (Sk.
स्वजन) A very young bullock of the Marathi word *स्वजन*
स्वजन (Sk. स्वजन) A milk-giver Cow *स्वजन* (Sk. स्वजन) small
 It must be noticed that the order of the consonants *g* and *h*
 is reversed. Prākrit *स्वजन* *स्वजन* to draw the chariot

५ 14-3 *स्वजन* (Sk. स्वजन) H. *स्वजन* seen. *स्वजन* sufficient,
 fit to be used for *स्वजन* (Sk. स्वजन) the fastening bar of the
 curv. *स्वजन* (Sk. स्वजन) foot stool the Nom. case here is
 used. The Dative *स्वजन* Probably. *स्वजन* word in the
 sense. *स्वजन* *स्वजन* the *स्वजन* appears to read the word
 as *स्वजन* *स्वजन* (Sk. स्वजन) ploughshare *स्वजन* A Dative word
 for *स्वजन* *स्वजन* for corn in the field. The writer of the
 Dipika appears to have read the word *स्वजन* here. *स्वजन* The
 goldsmith box for keeping instruments. It also means
 the rest for *स्वजन*.

५ 18-31 *स्वजन* The words *स्वजन* are to be understood
 as *स्वजन* which means by these trees there can be
 made seat or couch or rest for the hermit's rear-
 der. The fault of such utterances is the displeasure of
 the part of trees or the deity residing in the trees.

चूचिका (Sk. प्रमाणात्, चूचिका) Small twigs with
 fruits shooting off from them. चू (Sk. चूदेत्) should say

St. 30 पायसाज्ज (Sk. पायसाज्जि) fit to be eaten after
 becoming ripe, which could be eaten after being placed
 in pots etc. for some time चूचिका (Sk. चूचिका) fit to be
 plucked Lit. having got the proper time for being
 plucked चूचिका very raw वेदिमानि (Sk. वेदिमानि) fit to be cut or
 plucked The commentator explains the word as वेदिसाणि or
 वेदि. As far as possible the monk is not to speak about
 lay things at all. When absolutely necessary, then
 only he should speak about them and that too, in the
 manner given above so as to avoid temptation to house-
 holders to pluck the fruits or eat them. If, on hearing the
 words of the monk, the householder plucks them, the monk
 would incur the faults परिहरण and the like.

St. 33 अरुण (Sk. अरुण) not brooking delay or time,
 no longer able to bear the burden of fruits भूत्वा (Sk.
 भूत्वा) possessed of raw fruits बहुनिव-
 र्त्तना (Sk. बहुनिव-
 र्त्तना) with many ripe fruits. The lengthening of the vowel
 in वा is archaic evidently for purposes of metre. चूचिका
 (Sk. चूचिका) should describe नीलिमाञ्जो छया (Sk. नीलिमा छया)
 'blue are pods of चूचिका etc. लक्ष्म (Sk. लक्ष्मी) ripe for
 cutting विदुग्गज (Sk. विदुग्गजा) fit to be eaten like roasted
 rice or पादा

St. 34 ओत्ता (Sk. उच्छ्रिता) free from danger or damage
 समाराजो (Sk. समाराज) With ripe grains formed inside

St. 35-39 कियं कियं (Sk. कियं कियं) an action which
 ought to be performed पणिअ (Sk. पणितार्थ) who has put
 his life at stake संघट्टि A feast, A festival Lit. a place
 where animals are put to death वियारं (Sk. व्याकुर्वन्) should
 describe पाणिपियज (Sk. प्राणिपेया) With water possible to be
 drunk by animals बहुवाह (Sk. बहुवाहिता) With ample
 water The form वाह is very obscurely used उपिलोदगा

(Sk. प्रप्लवता) With waters overflowing the banks. River (Sk. विप्ला) stretched.

Sk. 41-46 हृत् (Sk. हृत्) Well-taken. सुविधि (Sk. सुविधि) Well-accomplished. सुवर्ग वस्तु (Sk. सुवर्ग वस्तु) should void as being sinful. These words of praise well-done, well-cooked etc. may be used when they are not objectionable 1. when no harm is produced, as for example praising the merits of monk and the like. If at all, these words have to be used in connection with ordinary things where injury is likely to take place on the words हृत् etc. being used, the words वस्तु etc. (Sk. वस्तु etc.) may be used अविविध (Sk. अविविध) unpolished, unprepared (showing the same with which it can be obtained) अविश्व unpleasant creating mental unrest. सुवर्ग (Sk. सुवर्ग) thoughtfully. Lit. after thinking well. The use of the word is an archaism. The form is frequently found in the old Suttas like the Aśraṅga. विप्ला (Sk. विप्ला) to be purchased. विप्ला (Sk. विप्ला) A remarkable article.

Sk. 43 मत् (Sk. मत्) alone. वस्तु (Sk. वस्तु) Go. सुवर्ग (Sk. सुवर्ग) Right. वस्तु (Sk. वस्तु) Prosperity. The monk never to express his dissatisfaction as these occur only when they are troublesome to him. सुवर्ग (Sk. सुवर्ग) his term is commonly used by people in connection with loud talking. The use is qualified for the monks as it is not strictly correct one.

Sk. 34 सुवर्ग (Sk. सुवर्ग) Language of approval regarding faulty actions. सुवर्ग (Sk. सुवर्ग) The Abl. case term. 1. It is in the case of these words. There is no metre as the chapter is coming to its close. The metre is the old Vedic metre of 18 letters with two determinants at the end. सुवर्ग (Sk. सुवर्ग) Purity of good expression. सुवर्ग (Sk. सुवर्ग) among the good. The word सु or सु is here used for Sk. सु. The usually used

written in Prakrit when the consonant which follows is doubled जगिन् (Sk जगन्) having known जगिन् is the usual form of the gerund, here however, the last vowel is long-based. The word may also stand for the Sanskrit word जगन् वसजगन् (Sk जगन् वसजगन्) away from i e, free from the four bad emotions—anger, pride, deceit and greed. The order of the words in the compound is the reverse of what it ought to have been. This is frequently found in Prakrit अभिहित (Sk अभिहित) Not adhering to anything

CHAPTER VIII

St. 1 आचारपणिनि [Sk आचारपणिनि] The store of the various modes of behaviour. The word पणिनि also means concentration. वसन् (Sk वसन्) The nasal at the end is omitted for purposes of metre मे (Sk. भवन्) to you

St. 2 The six divisions of living organisms are given here, which are called lives. The principle of life was noticed by the Jain Prophet very widely. Life existed at every place where growth was noticed अक्षय (Sk. अक्षय) non-injury non violence

St. 4-12 त्रिविधेण करणत्रयेण The reference is to the nine-fold character of action. —The action, in the first place can be in (1) mind (2) word and (3) deed, and further on, each again would be by self, through others or by permission to others. उगह (Sk अग्रह) Place of residence, (2) permission to stay दुष्टे (Sk प्रोज्झ्ये) should clean, should rub पाहिर पुगल refers to external things like hot food or hot water etc. The word पुगल or पोगल (Sk पुगल) is often found used in Jain Literature in a very general sense like body, thing, article etc उदगमि, the word is variously interpreted here by the

Las कठने यस्मिन्मारी िता (Sk िसयेत्) should disdain
 मृमिदं पदं (Sk. कयामि पदं) An irreligious step, explained
 by commentators as मूलोत्तरगुणविगमना

St 35 वरं धाम च० This stanza is not found in Haribha-
 drasūri's commentary दीपिकावार has however noticed it.

St 35-40 जरा जाय० The thought is very frequently found
 in Sanskrit Literature of मृदुरि—"गवत्पत्न्यमिदं पलेयस्य०" or
 "दीन इय स्यात् मृगुता भर्माननेत्" रमिणा (Sk कृन्ता, कृणा वा) (1)
 All, (i.e. in their entireness), (2) black.

St 41-50 रादणिसु (Sk रत्नाभिसेषु) superior in religious
 merits It would have been better had there been noticed
 a reading like रयणादिषु in any of the manuscript copies
 पन्तुव The simile of the tortoise is intended to imply that
 the monk should keep all his limbs like hand, feet etc per-
 fectly within limits मिहोक्तादि (Sk मियय्यासु) in confidential
 talks िद्याण (Sk. कृयानां) Of the preceptors जेण (Sk. येन)
 by means of which The neuter form is used irregularly
 for the feminine form जाए referring to मामाण. Or, the
 neuter gender can be said to have been used here as there
 is conveyed only a general idea irrespective of gender, of
 सामान्ये नपुसकम् विभे (Sk. व्यक्ता) distinct णिसिरे—The form
 stands for णिसिरे (Sk. निगृजेत्) should utter दिद्विषयमहिज्जणं
 (Sk दृष्टिमादमधीयात्) One who has studied the दृष्टिमाद the
 twelfth Anga of the Jain Canon, now extinct. The adjec-
 tive दिद्विषयमहिज्जणं implies the knowledge of the monk of the
 base, the affix, the augment, the substitute etc. of words
 which he is studying, making him almost incapable of
 committing mistakes Even though such a clever monk
 accidentally commits mistakes he should not be laughed
 at, much less an ordinary monk who may commit mis-
 takes frequently

St 51 भूसादिगण (Sk. भूताधिकरण) leading to the injury
 of living beings. इत्योधिगह (Sk स्त्रीविग्रह) the body of the

of a servant छाया (Sk. छाता) with their bodies marked with scars of whips etc. The word also means deformed by means of the nose or ears being slit जक्का गुञ्जगा (यक्षा पुञ्जा) Gods of those names known respectively by the words व्यन्तर and भवनवासि also सिक्का (Sk. शिक्षा) Training, discipline.

St 12-21 Stanazas 13 to 16 are to be construed together where a student born in a very high family is compared with a monk-student and it has been pointed out emphatically that when a student of a high family does not mind undergoing punishment, chastisement etc for securing a worldly object, the monk should much less mind it whose object is far from worldly The words सिप्पा (Sk. शिष्याणि) and नेउणियाणि (नेपुणिकानि) may be taken respectively to mean 'useful arts' and 'fine arts' उवहिणामवि (Sk. उपधिनापि) also with the garment or any article that he keeps. The nasal after उवहिणा is archaic and unnecessary The word उवहि is found often used in the Sūtra Literature in the sense of necessary adjuncts like pot, camble, broom etc. आलवते This stanza is not noticed by the commentator Haribhadrāsūri and hence it might have been a later addition. The author of the Dīpikā has noticed it

St 22-24 विवत्ती (Sk. विपत्ति) Destruction, loss etc of knowledge and other merits of an undisciplined monk, as a result of his insubordination. मइद्विगारवे (Sk. इद्विगौरवमति) Bent upon securing his own worldly prosperity and greatness, possessed of a foolish sense of his prosperity and greatness The transposition of the word मति in the compound is a peculiarity of the Prākṛit dialects मवित्तु गया Having annihilated their भवोपग्राहिक्ये by penance, and discipline, they secure a place in the Perfect Region सिद्धिगति The change in the metre is the characteristic of the conclusion of the chapter

CHAPTER IX-3.

St. 1-9 अग्निस्मरन् (St. अग्निस्मरन्) One who keeps the Fire constantly in his home and worships that regularly. The frequent mention of the Fire worshipper as a standard companion for devotedness etc. in the Sutra Literature shows the great hold which the Minimism had over the Brahma community those days. अग्निस्मरन् (St. अग्निस्मरन्) Superior religious merit. परिश्रमस्मरन् (St. परिश्रमस्मरन्) Senior in the order of monks. The word परिश्रम literally means condiction here it refers to the condition of monkhood. उवाच (St. उवाच) Bowing down obedient of. अज्ञानान् कलकलन् विचक्षणं च वयम् (S. वयम्) Unknown as one who is not is omitted here. अज्ञानम् (St. अज्ञानम्) Merely to sustain his body by means of which he practices self restraint. विचक्षणं (S. विचक्षणं) does not boast or brag that he is the best or good one. The reading विचक्षणं has got as letter wanting as far as the metre is concerned. The Sanskrit word विचक्षणम् must have been

CHAPTER IX-1

Section—1 चारि विदग्धमात्रा (Sk. चारि विदग्धमात्राणि) The word चारि is used in the sense of सत्त्वान i. e. the condition of the soul characterized by perfect contentment. The four kinds mentioned here—विदग्धमात्रा, धृष्टमात्रा, तपमात्रा and अन्नमात्रा—show the four ways in which such a condition is secured.

Section—2 The four constituent items of विदग्धमात्रा are given here—(a) patience and attention, (b) sound and careful grasp of the subject (c) respectful attitude to Scriptures observing whatever they enjoin and (d) absence of any self-conceit. These four things make a monk full of modesty, humility and obedience. The explanatory verses quoted at the end sum up in general terms the characteristics mentioned in the Sūtra passages that precede.

Section—3 अज्ञादभव्य (Sk. अज्ञेयव्यकं) To study. It appears that अज्ञात and अविज्ञ are the two bases in Prakrit of the Sk. root अवि + दृ to study corresponding to the Sk. bases अये (where the root दृ undergoes Guna change) and अतीत.

Section—4 क्षिप्रम्. The words क्षीर्ति, वग, शब्द and श्लोक are almost synonymous. The commentator Haribhadrasūri has however drawn nice distinctions, cf. सप्रेदिग्यापी मातुसाद, क्षीर्ति, एकदिग्यापी वग, अपदिग्यापी शब्द, तन्मार्ग एव स्थाया श्लोक and has remarked that one should not practise penance like क्षीर्ति for any benefit in this world, so also one should not practise it like वग for any supramundane benefit, one should practise it simply to destroy Karma. The word नन्त्य (Sk. नान्यत्र) is often used in the Sūtra Literature in the sense of 'except' cf. note on Ch. VI-St. 5.

Section—4 अतिनिष (Sk. अतिनिष) Ungrumbling. The root तिष्ठति appears to be onomatopoeic referring to the hot

study & work one others, who or is (opposed) of
 other talk (see note above pp. 67-68) वीजुना (the right
 कदम कदमविह) Full of scriptural knowledge (विपुल) and
 internal (अन्तः) doctrine of Liberation (आत्मविह) यन्त्रविह
 (the यन्त्रविह) Joining himself to the perfect mental
 condition, आत्मविह यन्त्र The last two statements summarize the
 general effects of perfection (the four Samadhis) The word
 आत्मविह is used for अभिमान / आत्मविह (Prakṛti) for material
 & spiritual यन्त्रविह (यन्त्र विह) Pl. of benefit हवन् (हवन् is
 names The general cause for conditions or existence
 the world is the lower worlds

It is absolutely necessary for self-restraint पचाभवमवरे
(Sk. पचाभवमवरे) Stopping the five-fold influx of Karma by
means of the five senses

St 7-12 अतिव ह्र० The monk should have a strong con-
dition about the necessity of right knowledge, penance
and self-control for a real spiritual progress The word
नन्दयसुमुटे (Sk. मनोवाक्यसुसृत) refers to the three Guptis
इर (Sk. अ) For to-morrow निहे (Sk. निदध्यात्) should keep
इहे (Sk. व्युदग्रहिना) pertaining to fight The commentator
gives the Sanskrit word वैग्रहिनी अविदेह (Sk. अविदेह) despising
or disrespectful The commentator offers another ex-
planation also in the words क्षेत्रादीनां विष्णुक इत्यन्ये The Dipika
notices the reading उवदेहगे

St. 12-15 पटिम (Sk. प्रतिमा) Motionless condition like that
of a statue or of an idol हए व लसिए वा (Sk. हतो वा लपितो वा)
struck or pierced पृथ्विसमे (Sk. पृथ्वीसम) similar to the earth
in hearing everything of the epithet सर्वसहा for the earth
अनियाने (Sk. अनिदान) Without any निदान or desire for
something to be obtained.

St 16-21 अत्रायलंछ (Sk. अज्ञात लंछ (चरति) इति) Unknown
to the householders, who collects alms in small quantities
from different places पुलनिष्पुलाए (Sk. पुलानिष्पुलाक) Living
on food coarse or otherwise The word पुल्ल literally
means coarse unsubstantial food and hence may second-
arily mean a fault which leads one to suppose that self-
restraint is of no avail If this sense be taken पुलनिष्पुलाए
would mean 'free from mental delusion which leads one
to suppose that सयम is of no avail', of com. सयमापादरुदोपरहित
The word पुल means 'high', 'raised up' (समुद्भित or उन्नत)
and the word पुलनिष्पुलाय may also consequently mean
'spiritually exalted and free from unsubstantial thoughts
अणिहे (Sk. अनिम) Without any fraud. This is the expla-
nation given by हरिभद्रसुरि and दीपिकाकार both. The word may
mean unattached (अस्नेह) जाणिय पत्तेय पुण्णपार्व (Sk. ज्ञात्वा प्रत्येकं

उत्तरं) Knowing that mark and is belong individually to separate individuals This is one of the golden philosophical thought which the monk is asked to entertain always of अनात्मक्यं यावन्तु पुनः कार्यं नमः etc इत्युपर (Sk इत्युपरं) Doing something great & laughter or mirth (इत्युपरं ईदृशवत्) 1st nasal after इत् is rebale

APPENDIX No. 1

Para 1 This and the next chapter are known by the name सूत्रम् (appendix) as they are intended to make the monk firm in monkhood after he has mastered the instructions in the earlier chapters of the Sūtra. The first appendix is aptly called शीघ्रवसूत्रम् as it enumerates the various snake-like serpents which would increase his liking for mundaneness अदम्यः शिवा अमृतपुत्रः [Sk अमृतपुत्रोऽदम्यः (अमृतपुत्रोऽदम्यः) अमृतपुत्रोऽदम्यः (अमृतपुत्रोऽदम्यः)]. By monk who is thinking of the world as he has who has not actually renounced. The word अदम्यः (अदम्यः) is given by Haribhadraśāstrī. It appears that अदम्यः is for अदम्यः or अदम्यः पुत्रः (Sk-पुत्रः) the spiritually descending era. The conception of the alternate cycles of the ascending and the descending era (उपमा and पुत्रः) is peculiar one to the Jain Philosopher पद्मपुत्रः (Sk-पद्मपुत्रः) Full of fraud, Full of lies अत्र न मन्त्रः Sk-अत्र न मन्त्रः) This grad of misdeeds. The word पुत्रः is used in the masculine gender, पद्मपुत्रः (Sk-पद्मपुत्रः) Dr king back. The word should rather mean the king (अदम्यः) शिवा (Sk-पुत्रः or पुत्रः) Fraps it to mean (house is with children etc or reside on house शिवा (Sk-शिवा) diseases like cholera the one being not sick death कर्म (Sk-कर्म) Thought of separation etc his his law to cruel deeds, अदम्यः (Sk-अदम्यः) also did with domestic worries like husbandry trade etc इत्युपर (Sk-इत्युपर) Condition The word

परिआय, used without any other word in the Genitive case, refers generally to the condition or stage of monk^s पत्तेयं पुण्यपावं (Sk प्रत्येकं पुण्यपावं) Individually separate is the merit and sin (Compare above, pp 78-79) The Commentator Haribhadrāsūri remarks here that each of the three expressions beginning with सेवसे गिहवासे^० is split up into two, and the eighteen expressions are over at the end of पत्तेयं पुण्यपावं according to the older tradition वेदस्ता (Sk वेदायित्वा) After experiencing the fruits.

St 1-16 ओहाविओ (Sk अवधावित) Run away from monkhood दमं (Sk क्षमं) to the earth A very vivid and forcible comparison is given here in this stanza between the condition of monkhood and the condition of the monk after he has renounced monkhood and retaken the house-holder's life to his great misery and remorse The Comparison indirectly supports all the eighteen statements by fully bringing out the miseries of life, the transitoriness of pleasures and enjoyments, and the bad and undesirable results of the various actions जगगिगिज्जाय (Sk विध्यात-यगगिगि) Extinguished sacrificial fire The transposition of words is archaic cf also the word दादुदुअं (Sk उद्धृतददं) पिनुज्जणंमि (Sk पृथग्जने) Among common persons. पसज्जचेमसा (Sk प्रसज्जचेतसा) with a defiant mind, i e with an attitude devoid of religiousness सिज्जइ (Sk क्षीयते) passes on, rolls on अविस्सइ (Sk अपयास्यति or अपेय्यति) will disappear The Prākṛit form is derived directly from the Sanskrit form अपेय्यति

St 17-18 These stanzas give the benefit which results from the monk's fixing himself in monkhood by meditating upon the various expressions quoted above. पदलंति (Sk प्रचालयन्ति) shake, disturb आय acquisition of right knowledge and the like उवाय [Sk उपाय] The means to get right knowledge etc वियाणिआ can be explained as a gerund form (वित्राय) or a potential form (विजानीयात्).

APPENDIX 2.

The sutta is called *Āṇandhara Sutta* intended for proving to pose the monk the necessity of and the advantages of meditating alone.

५१ । *Āṇandhara Sutta* (५१ अणन्धरसुत्तं) Spoken by the
 ५२ । *Āṇandhara Sutta* The commentator
 ५३ । following traditional account regarding the
 ५४ । appendix Once a lady prevailed upon
 ५५ । a monk to observe long fast at the beginning of the
 ५६ । The monk could not observe it, died. The lady
 ५७ । It was the cause of the monk's death
 ५८ । and desired to appease the Tirthankara. A deity took her
 ५९ । form and told her that she was innocent
 ६० । the form of this appendix. Briefly
 ६१ । it is that man should lead his soul in
 ६२ । direction which is against the current of worldly life, as
 ६३ । the fruit of which he has no law for his spiritual
 ६४ । benefit. He should never follow the
 ६५ । and cease to do any person which puts him down to worldly
 ६६ । life. It is what is stated in the Scriptures, of

अणन्धरसुत्तं ५१ । अणन्धरसुत्तं ५१ । अणन्धरसुत्तं ५१ । अणन्धरसुत्तं ५१ । अणन्धरसुत्तं ५१ ।
 ५२ । अणन्धरसुत्तं ५२ । अणन्धरसुत्तं ५२ । अणन्धरसुत्तं ५२ । अणन्धरसुत्तं ५२ । अणन्धरसुत्तं ५२ ।
 ५३ । अणन्धरसुत्तं ५३ । अणन्धरसुत्तं ५३ । अणन्धरसुत्तं ५३ । अणन्धरसुत्तं ५३ । अणन्धरसुत्तं ५३ ।
 ५४ । अणन्धरसुत्तं ५४ । अणन्धरसुत्तं ५४ । अणन्धरसुत्तं ५४ । अणन्धरसुत्तं ५४ । अणन्धरसुत्तं ५४ ।
 ५५ । अणन्धरसुत्तं ५५ । अणन्धरसुत्तं ५५ । अणन्धरसुत्तं ५५ । अणन्धरसुत्तं ५५ । अणन्धरसुत्तं ५५ ।
 ५६ । अणन्धरसुत्तं ५६ । अणन्धरसुत्तं ५६ । अणन्धरसुत्तं ५६ । अणन्धरसुत्तं ५६ । अणन्धरसुत्तं ५६ ।
 ५७ । अणन्धरसुत्तं ५७ । अणन्धरसुत्तं ५७ । अणन्धरसुत्तं ५७ । अणन्धरसुत्तं ५७ । अणन्धरसुत्तं ५७ ।
 ५८ । अणन्धरसुत्तं ५८ । अणन्धरसुत्तं ५८ । अणन्धरसुत्तं ५८ । अणन्धरसुत्तं ५८ । अणन्धरसुत्तं ५८ ।
 ५९ । अणन्धरसुत्तं ५९ । अणन्धरसुत्तं ५९ । अणन्धरसुत्तं ५९ । अणन्धरसुत्तं ५९ । अणन्धरसुत्तं ५९ ।
 ६० । अणन्धरसुत्तं ६० । अणन्धरसुत्तं ६० । अणन्धरसुत्तं ६० । अणन्धरसुत्तं ६० । अणन्धरसुत्तं ६० ।

१ । *Āṇandhara Sutta* (५१ अणन्धरसुत्तं) The comments-
 to the sutta means that the word *āṇandhara* as activity of
 mind and speech leads to spiritual benefit, being
 characterised by conquest of senses. He, however, says
 that his explanation is exactly opposite to the usual sense
 of the word *āṇandhara* which means influx of Karma and
 propels consequently another explanation (or reading
 perhaps like *āṇandhara*) viz. acceptance of vows (अणन्धर). The

word आनव can be taken here to mean 'activity' which, connected with the word सुविहितानां (of monks), would mean 'ascetic life'

St. 4 आचारपरक्रमेण (Sk. आचारपराक्रमेण) possessed of strength for observing the practices of the monks चरित्वा (Sk. चर्या) movement from place to place गुणा (Sk. गुणा) merits such as the Mūlagunas and the Uttaragunas नियमा (Sk. नियमा) rules and regulations regarding begging, its time and so on The metre of stanzas 2, 3 and 4 is regular Āryā

St 5-6 पश्रिकया (Sk. प्रतिरिक्ता) Resorting to a solitary place. ओसन्नदिग्रहदभक्षपाणे (Sk. उत्सन्नदृष्टादभक्षपाणे) Having food and drink brought (आहृत) from a place which is generally (उत्सन्न) seen (दृष्ट), being not beyond two or three houses The word ओसन्न has the sense of 'generally' (प्रायः in Sanskrit) of देवा ओसन्न साय वेयर्ण वेष्टि

St 7 For reference to flesh and wine here, see note on Ch V-1, St. 73 The commentator Haribhadrasūri rejects the explanation given by some commentators of the words मय and मांस as 'buttermilk' and 'boiled rice' which appear similar to wine and flesh, observing that if mere similarity to a forbidden or prescribed article formed a criterion for the rejection or acceptance of a thing, urine could also be drunk because of its being a liquid like ordinary water which is prescribed for drinking निर्विगद् गया (Sk. निर्विकृति गता) often not taking even the purified things on account of their strong self-control. The acceptable things, too, are to be taken with moderation and only then when they are absolutely necessary असकिल्लिद्धेहि (Sk. असकिल्ले) With those who have not troubled them

TRANSLATION

Religion is the highest bliss. It is made up of non-sports (of living beings), self-restraint (of seven kinds) and penance (of twelve kinds) even gods bow down to him who has his mind always firm in religion. (1) Just as bees suck honey from the flowers of trees and do not make the flowers fade although they satisfy themselves, similarly these monks in this world, who are free (from external attachments) are intent upon seeking faultless food given by householders like bees on flowers. (2-3) With the thought that they would get the alms required and that nobody would be injured, the monks move receiving alms out of food prepared for others as bees do on flowers. (4) Those enlightened monks who, like bees do not stick to any particular thing are given to collect alms from different places, and are self-restrained, are long-lived sadhins that score (5) Thus I say

CHAPTER II

He who is unable to control his desires, who is attached to every step and who is entirely subjugated by desires observes no sickness. (1) He cannot be said to have renounced (the world) who does not find pleasure (as he is) to garments, scents, ornaments, women and beds in life because they are not at his disposal (2). He alone can be said to have renounced (the world) who casts (lit. throws away at the back) desirable and valuable enjoyment although they are at his disposal and enjoys pleasures which are entirely his own (3).

And at night he moving with an equanimity of mind and yet his mind may perchance rush outside (the self control), on such occasions he should control his passion regarding a woman or so, reflecting all the while that she is not his, nor he is hers (everyone enjoying separately the fruits of his or her own actions) (1) Mortify yourself, abandon all ideas of delicacy, overcome desires (you can at once know that) grief is overcome cut off the feeling of hatred, control passion, and you will be happy in this worldly life (5) Serpents born in the Gandhana family of serpents would rather throw themselves into the flame of fire, full of smoke and difficult to be borne, than desire to suck back their own vomited poison (6)

Oh you lover of fame, sto upon you inasmuch as you for the sake of your life, wish to eat back what you have vomited, death is in fact better (than this) for you (7) I am the daughter of the king of Bhogas (named Ugrasena), so also, you belong to the race of Andhakas (being the son of Samudravijaya), let us not be (like) Gandhana serpents being born in noble families, be firm in self-restraint. (8) If you feel passion for whichever woman you see, you will be unsteady in mind like the Hada tree that can be uprooted by a gust of wind (9)

Having heard these good words of the self controlled lady, Rathanemi was brought back to religion like a wild elephant (who is brought back to his normal condition) by the goad (10) Thus act the enlightened learned persons who are very clever and who turn back from (objects of) enjoyments just as that excellent man (Rathanemi) (11) Thus I say

CHAPTER III

The foll wī g are the things improper to be practised by great sages who are free from the taint of the world, who have made themselves firm in self-restraint, who are free from possessions and who are the saviours of the people — (1) A thing done purposely for the monk, (2) thing purchased for the monk (3) thing offered by man who goes to station, (4) thing brought in for the monk from distant place or so, (5) dinner at night, (6) bath, (7) scents and flowers, (8) fan, (9) things stored up (overnight or so), (10) pot of householders, (11) food from the king's place, (12) food given in pursuit of the wish expressed by the in odicant, (13) shampooing, (14) tooth brush, (15) inquiry after health, (16) looking at one's body (the mirror), (17) playing at counters, (18) playing at dice, (19) bearing the umbrellas when not required (20) treatment, (21) wearing shoes on the feet, (22) kindling fire, (23) alms from person from whom one has taken residence, (24) raised seat (5) couch (6) sitting on the intervening place of two houses (7) cleaning the limbs, (28) service of householders, (29) maintenance by family professions, (30) taking water which is not thrice boiled, (31) remembrance of past pleasures when ill (32) Mulaika agreeable, (33) ginger (34) sugarcane which is not ripe, (35-36) bulbous roots and ordinary roots which are possessed of living organisms, (37-38) fruits and seeds which are raw (39) Savyarekale (40) crystal salt (41) ordinary salt, (42) Romaka salt, (43) sea salt (44) Pāṇasa salt (45) black salt, (46) funeral of clothes (47) vomiting (48) use of enema etc., (49) purgation (50) oil-rum (51) painting the teeth, (52) ornament of the body (53) decoration of the body. All these things are not to be practised by the great sages who are free from the taint of the world, who practice self-restraint and who move as lightly as the wind (10).

These monks are free from worldly ties who know all the five ways of the influx of Karma (such as injury to living beings etc.), who are guarded in the three (mind, word and body), who are well restrained in the six (groups of living beings), who control the five (senses), who are courageous and who look straight (11). The self-restrained monks, who are full of contentment, heat themselves in hot seasons, are uncovered in cold seasons, and remain snug in their places of residence in the rainy season (12). Controlling the enemies in the form of the twenty-two troubles, shaking off delusion and conquering senses, these great sages strive earnestly only for the removal of all misery (13). Having done the things difficult to be practised, and having borne sufferings difficult to be borne, some proceed from this world to regions of gods, while some become perfect, having become free from the dirt of action (14). Those born as gods (after their fall from heaven come to this world and) destroy their remaining past actions by self-restraint and penance, thus, following the road of Perfection (like right knowledge etc.) they protect the six groups of living beings and eventually go to the place of the Perfect (15). Thus I say

CHAPTER IV

Sudharma-swamin says to Jambu-swamin—I have heard, oh long lived one, the following, said by the Divine Prophet. Well, in the assembly of the Ganadharas, there was well cognised, well explained and well practised by the monk Mahāvīra of the Kāshyapa clan the lesson by name 'chajjivaniā' (six groups of lives), it is beneficial to me to study that chapter which explains religion.

Well, Shr what is that lesson named six groups of
 1 as which was well cognized of Kāshyapa class? Is
 it beneficial etc religion

V II the following is that lesson etc.....class II, is
 beneficial for me (for you rather with the reading 2) to
 study religion. The lesson runs as follows. The six groups
 —the group of earth bodies, that of water bodies, that of
 fire bodies that of wind bodies, that of vegetable bodies
 and that of moving bodies possessed of sensation and
 emotion

The earth is stated to be alive with innumerable lives,
 II existing (and suffering) individually separate, except
 when it (the earth) is made lifeless (i.e. changed) by
 the use of weapon. Water is stated to be alive — weapon
 fire is stated to be alive — weapon. Wind is stated to be
 alive — weapon. Vegetables and plants are stated to be
 alive — weapon. The following are the divisions of the plant
 group —top-seeded root-seeded knot-seeded, branch-seeded
 seed growing, growing without visible seed, grass and
 creepers—these form the vegetable group. These are said
 to be alive when there is the seed present. When they are
 full of virtual lives all separate except when they are
 being turned lifeless by the use of weapon.

V the following are what are termed as moving
 1 as four kinds —born from eggs, born as young
 as, born from the womb, born of liquids, sweat-born, born
 collectively in large number (without any vivid source
 noted — such as locusts etc), burst out from the ground,
 born suddenly (such as gods etc). They are such living
 organisms as evince advancing, retreating, contraction,
 extension, crying, moving, fearing, running, coming and
 going. They are, for example, insects and gams, Kāshyapa
 and so on. All these living organisms, some of which are

possessed of two senses, some of three senses, some of four senses and some of five senses, all lower animals (like birds and beasts) all hell-beings, all human beings, all gods, all breathing animals are all of them after extreme happiness. The group made up of these is the sixth group of living beings termed as 'trāṣa' group.

Never I would do injury to these six groups of living organisms by myself, nor shall I cause injury to be done by others. Why! I would not like to consent to others doing injury. As long as I am alive, I would not in any of the three ways, by any of the three instruments—mind, word, or body—do the thing, nor cause it to be done, nor consent to another doing it. If I have done it sometime in the past, I recoil from it, Learned Sir, I blame myself for it, I censure myself for it, I abandon such inclination on the part of my soul.

The first Great Vow, Revered Sir, is abstinence from injury to living beings. I shall abandon, Revered Sir, every kind of injury to living beings, let them be subtle or big, movable or immovable. Never I would do injury by myself etc. on the part of my soul. I have placed myself in the first Great Vow. It is abstinence from all kinds of injuries to living beings. (1)

Now, another i.e. the second Great Vow viz abstinence from false speech. I renounce all false speech, Divine Sir, hence, through anger, or avarice, or fear, or mirth, I shall myself never tell a lie nor make another tell a lie, nor shall I consent to another giving a lie. As long as I am alive I would not etc. in the second Great Vow, it is abstinence from all kinds of false utterances. (2)

Now, another viz. the third Great Vow, abstinence from taking a thing not given. Truly, I shall renounce taking what is not given. Hence, in a village or in a

wood, I shall not myself take anything which is not given, however little or much, small or big, minute or inappreciable. Nor shall I make another accept what is not given, nor shall I consent to another accepting what is not given. As long as I am alive, I would not etc. . . in the third Great Vow it is abstinence from taking what is not given i.e. abstinence from theft. (3)

Now another sur the fourth Great Vow abstinence from sexual intercourse. I renounce all sexual intercourse. Divine sir, hence, let it be celestial or human or pertaining to lower animals, never shall I practise sexual intercourse, nor shall I make another practise it, nor shall I consent to another practising it. As long as I am alive, I would not etc. . . in the fourth Great Vow it is abstinence from sexual intercourse (4)

Now Divine sir, another sur the fifth Great Vow abstinence from property. I renounce, Divine sir, every possession. Hence I would never keep any possession, whether little or much, small or great, animate or inanimate. I shall never make another keep any possession, nor shall I give consent to another keeping possession. As long as I am alive I would not etc. . . in the fifth Great Vow it is abstinence from all possession (5)

Now I sur the sixth Great Vow abstinence from night-meal. I renounce, Divine sir, meal by night altogether. Hence whatever it might be, eatable, drinkable, chewable (sapaka) — I shall never myself dine at night, nor shall I make another dine at night, nor shall I consent to others dining at night. As long as I am alive I would not etc. . . in the sixth Great Vow it is abstinence from all kinds of meal by night. Well, having undertaken these five Great Vows with abstinence from night-meal as the sixth for the welfare of (my) soul, I shall nowa. (6)

The monk or the nun *awake*, tread or stand, sit or lie upon seeds or things placed on seeds, sprouted seeds or things placed on them, grown seeds or things covering grown seeds, grass vegetables or things placed on them, cut up thing or things placed on them, living organisms or thing full of living organisms like wood insects etc., he should not make another person tread etc. nor should he consent to another doing the same. He should say—as long as I am alive etc. abandon such inclination on the part of my soul (11),

Were the monk or the nun *awake*, to find an insect or gnat, K. uṭṭu or an ant on his hand or foot, on arm or thigh, head or garment, on begging-bowl or mantle, a Pīḍapucchama or on duster on Gochha or on pot, on rod or on footstool, on plank or on bed, on bedchest or on any other article allowed for him, he should very carefully respect it, take it and carry it away at solitary corner: he should never put them together and hurt them (12).

Moving without carefulness, monk causes injury to breathing animals and other living organisms thereby he incurs sinful Karma which results into bitter fruit for him (1). Standing without carefulness monk causes etc (2) Sitting etc (3) Sleeping etc (4) Eating etc (5) Speaking etc (6)

The how should monk move? how should he stand? how should he sit? how should he sleep? eating in what way or speaking in what way does he not incur sin? (7)

He should move with carefulness, stand with carefulness he should sit with carefulness, sleep with carefulness eating and speaking with carefulness he does not incur sinful Karma (8)

Unsinful activity is incurred by one who sees all living beings as his own self who carefully respects all living

craving, who has stopped all influx of Karma and who is self-restrained. (9) Knowledge first, and then mercy, with this view stands the whole group of monks, for, what will an ignorant person do? how can he discriminate between merit and sin and see one of them better than the other? (10) It is after hearing, that one knows what is beneficial, so also, it is after hearing that one knows what is sinful, both these one knows after hearing one should like that path which is better. (11) One, who does not know living beings does not also know the non living beings, how can one know self-restraint if one does not know what is living and what is non living? (12) One who knows living beings, knows also the non living beings, one who knows living and non-living beings, knows verily the self-restraint. (13)

When one knows both life and non life, then one comes to know the variety of existences of all living beings. (14) When one knows the variety of beings, then one knows merit as well as sin, bondage as well as release. (15) When one knows merit and release, then one becomes disgusted with (or knows the unsubstantialness of) objects of enjoyment—divine as well as human. (16) When one becomes disgusted with human, then one relinquishes attachment externally as well as internally. (17) When one relinquishes attachment internally, then one becomes a shaven-headed monk and quits the house. (18) When one quits the house, then one grasps the excellent self-restraint, the unparalleled Religion. (19) When one grasps religion, then one shakes off the dust of Karma, brought about by the dirt of false Faith. (20) When one shakes off false faith, then one comes to possess universal knowledge and faith. (21) When one comes to possess universal faith, then one becomes all-conqueror and omniscient and comes to know the Lokas.

(world) and the Aloka (void) (21). When one comes to know Aloka (void) then one curbs all activities and accepts the condition of absolute motionlessness (22). When one curbs motionlessness, then one annihilates Karma and goes to the place of Perfection being absolutely free from pain, on (or sin, or dust of Karma) (23). When one annihilates passion, then one occupies a seat at the top of the world and becomes an eternally Perfect Being (24).

good condition, thus, is difficult to get for monk (who is monk in name only) who has got taste for pleasures who is anxious for happiness, who sits & sleeps (without the instructions for monk or who keeps on improper occasions) and who washes his hands and feet with water (25). For such monk, however, who is devoted to the merit of penance, who is straightforward in his pursuit, who is full of forgiveness and self-restraint and who has conquered the twenty-two troubles, blameless condition is quite easy to obtain (27). Such person is like penance, self-restraint, forgiveness and liberality proceed quickly to the residences of gods even though they start (on their journey by accepting monkhood) much later (28). With proper Faith and always striving, should you, O monks, do injustice to or spoil monkhood by action after having undertaken the monk's life which is very difficult to obtain (29). Thus I say

CHAPTER V—1

When the proper time for begging has arrived, the monks without any perplexity or hesitating should seek suitable and desirable by taking steps given below—(1) The monks moving out for alms in village or town should move slowly without any mental agitation, with his

mind perfectly undisturbed (2) He should move on earth looking in his front up to the distance of the yoke of a cart, avoiding carefully seeds and green grass (verdure), living beings, water and earth (3) He should avoid a pit, an uneven surface, a pillar, and a muddy spot when there is a way about (i.e. round about way), he should not go by a bridge (4) The self-restrained monk would cause injury to movable or immovable beings if he falls or stumbles there (5)

Therefore, the self-restrained monk, who has been well placed in the path laid down by the prophet should not go by that way, if there be another road he should use that with vigilance (6) With his feet full of dust, he should not tread upon embers, or upon a heap of ashes, or upon a heap of chaff or upon cowdung (7) He should not move when it is raining or when the mist is falling or when there is a gust of wind blowing or when there are moving swarms of gnats or insects (8) He should not move in the vicinity of courtesan's houses which is the destroyer of celibacy There are likely to be cross currents there in the mind of the celibate and the self-restrained (9)

If a monk moves in improper houses, then by the frequent bad contact, there may be disturbance caused to his vows and his monkhood may be in danger (10) Therefore, knowing this (i.e. what is said above) a monk seeking Absolution should avoid the locality of courtesans noticing this fault (shown above) which results into bad future condition for him (11)

Moving on his way, the monk should avoid a dog, a recently delivered cow, an intoxicated wild bull or horse or elephant, a playground, a quarrel, or a fight (12) Neither looking up nor looking low, neither delighted

nor downcast, the monk should move for alms maintaining full and due control over his senses (13). Moving for alms in high and low families, he should not walk fast nor engage himself in talking or laughing (14). He should not closely look at windows, repaired portions of walls, doors, intervals of houses, and water-closets; in short he should avoid the smallest ground for suspicion (15). He should avoid from distance the private residences of king, householders, and policeman, as also any place which would cause trouble. (16). He should not enter families that are attended with impurity so also, he should avoid families which prohibit the entrance of mendicants. He should avoid families which are not pleased at the sight of monks. He should enter those families where people are pleased at their sight (17).

In residences allowed for stay by the householders, the monk should not himself cast aside curtains of cloth as cloth and the like, nor, he should open a door without asking permission to do so. (18) While moving for alms, the monk should, however not check attendance to calls of nature. He should attend them when impatient at faultless place having secured the permission (of householders) (19). He should avoid low door or dark place or cellar where eyes cannot work properly and living beings cannot properly be seen (20). He should avoid room where there are scattered flowers or seeds. He should also avoid it if he finds it recently plastered and wet (21). The self-restrained monk should not be placed by jumping over or driving aside goat or child or dog or calf (22). Inside the house, he should not look with attachment, he should not see eagerly with dilated eyes (the members of the householder's family), but he should walk out all nily (even though he might have got alms). (23) While moving for alms, he should

not cross the limits set by the householders, he should move within a limited area, knowing the permissible area of the various houses or families (24) He should stand within the permissible area looking at the ground, he should avoid the sight of bath-rooms or privies (25) Controlling all his senses he should stand avoiding the path of fetching water or earth, as also seeds and green vegetables (26)

While he is standing there, (the lady in the house) may bring to him drinks and eatables, the monk should not take what is improper to be taken, he should only take what is permissible (27) Perhaps the lady may bring alms after upsetting the eatables or things (on the ground), the monk should repudiate her, saying " such a food is not permissible to me " (28) Perhaps, she might bring alms by crushing under her feet living organisms or seeds or green vegetables, having seen that she has caused injury (in bringing alms for the monk) he should avoid such alms (29) Perhaps she may bring drinks and eatables by collecting them and putting them in another pot or after mixing things which are *sachitta* (possessed of living organisms) or she may bring the alms after shaking water for the monk or after bathing in water or taking out water from pots and pouring it in, the monk in that case should repudiate her etc (30-31) If she gives with a hand, spoon or pot spoiled by Previous activity (injurious to life), he should repudiate her etc., (32). Similarly, he should reject if the hand etc be drenched with water, or wet, or dusty or soiled with earth or salt or soiled with yellow pigment, or Hingulaka or Manass'ilā or Anjana or Sea salt or red chalk or yellow earth or chunam or alum or husk or flour or with big fruit, the hand etc being soiled or not (33-34)

He should not desire to accept food although offered with unsoiled hand or spoon or pot, if there be the possibility of some Posterior activity (injurious to living organisms)-

(33) He should accept food if it is offered with hand or spoon or pot spoiled (with the very article that is offered) if it be otherwise proper for acceptance (34). When out of two persons dining together one invites the monk for alms, the monk should not desire to accept it but he should find out the inclination of the other (35). When out of two persons dining together both invite, he should accept the offer provided the food is fit for acceptance (36). If pregnant woman has prepared various kinds of eatable and drinkable articles, the monk should avoid the food if it is offered before it is eaten (by people for whom it is prepared) he should, however accept the remnant when their dinner is over (37).

If perchance pregnant woman who has far advanced pregnancy stands up at the monk sight to offer him alms sits down to do so, the eatables and drinkables become unfit for the self-restrained monk: he should repudiate her saying that the food is not fit for him to accept (40-41). If woman with sucking child, leaves aside the child, male or female, keeping it crying and brings the eatables and drinkables for the monk, those eatable and drinkable articles become unfit for to accept (42). Whenever the eatable and drinkable articles create doubt regarding their acceptance or otherwise he should repudiate her to accept (44). If the food is broken by pitcher or by crushing stone, or by grinding stone or by an iron lid or (if it is in pot closed) by wax or by lac or by any other soldering substance and if the woman uncovers the thing for the monk and offers it or asks others to offer it, the monk should repudiate her to accept (45-46). If the monk comes to know or hear of any article eatable or drinkable, coverable, tasteable that it is prepared with view to be such an article becomes unfit for self-restraint.

ed monks; he should repudiate her to accept (47-48)
 If the monk comes to know with a view to secure
 merit, such an article to accept (49-50) If the monk
 comes to know with a view to be given to beggars,
 such an article to accept (51-52) If the monk comes
 to know with a view to be given to monks, such an
 article to accept (53-54)

The monk should avoid food meant for him, or purchas-
 ed for him, or polluted by mixture of impure food or brought
 to him from a distance, or supplemented, or brought on
 credit, or mixed with unacceptable articles (55) In such
 cases, he should inquire about the preparation—for whose
 sake or by whom the food was prepared, and on hearing
 that it is free from any suspicion and is quite pure, the
 self restrained monk should accept it (56) If the article—
 eatable or drinkable, chewable or tastable,—be mixed
 with flowers or with green (i e) fresh seeds, it becomes
 unfit to accept (57-58) If the article—eatable or
 drinkable, chewable or tastable—be placed in or above cold
 water, or on anthill etc, it becomes unfit to accept.
 (59-60) If the article be already placed on the hearth
 or fire, or be placed on the hearth at the sight of the monk
 and then offered, it becomes unfit to accept (61-62)
 Similarly, if the food be offered after putting fuel in the
 hearth, or taking fuel out, or after kindling the fire, or
 making it ablaze, or after putting it out, or putting the
 ladle in the boiling food, or putting water in it, or putting
 aside the pot, or taking it down from the hearth, it becomes
 unfit to accept. (63-64)

If there is placed a plank or a slab, or a brick, for
 crossing over a muddy place, and if it be found shaking,
 the monk who is composed in his senses should not go by
 that way as there occurs the loss of self-restraint, so also,
 he should not step on a plank which is lying in the path

or which is hollow (63-66) If for giving alms, the woman puts up ladder or plank or stool, and stands on it, or ascends out or rests on hook or ascends garret etc., while climbing may fall and hurt her hand or leg and hurt also living earth or living organisms on the plank etc. Great self-restrained sages, who know these gross faults, do not consequently accept alms brought down from such high places also (67-69)

The monk should avoid bulbs, roots, or palm fruits, wet and recently cut vegetables, and wet cucumber and ginger (70) So also, he should avoid barley powder or jujube powder or sesamum-cake, treacle or any other similar article placed for sale in the market, as also, an article lying for long time or soiled with dust; he should repudiate to accept (71-73) If woman offers him

lump of flesh with many bone-places, or fish with many scales (lit. thorns), or Ashoka fruit, or Tindaka fruit, or Bilva fruit, or piece of sugar-cane, or Śāmbhāli fruit, he should repudiate her saying such thing is unfit for him, the reason being that in these things there is little to eat and much to abandon (73-74) So also, he should reject drinks which are too costly or too poor or water of brown sugar pots washed, or water of flour or rice when the washing is only recently done (75) If, by his own discretion or sight or by enquiry or by hearing from others, he knows that sufficiently long time has elapsed

and there has been left no room for doubt, the self-restrained monk should accept it seeing that it has been rendered free from living organisms. If, however, there is room for doubt, he should see (determine) after testing up (76-77) He should say — give little but in my hand to taste water which is very sour or impure (lit. stinking) cannot quench my thirst (78) If woman were to give such water as is very sour or stinking,

and hence not fit to quench his thirst, he should repudiate her to accept (79) If, however, such water were already accepted inattentively without any desire for it, he should not himself drink it, nor give it to another. (80) Having gone to a solitary place and having found out a place free from living organisms he should pour it carefully there, after doing which, he should return and perform the Pratikramana rite (81)

If, perchance, while wandering for alms, he desires to eat, then he should find out a desolate residence or the side of a wall, should sweep it clean (with his Rajoharana) and then having secured the permission of the householder, the Intelligent self-restrained monk should dine there at that well-covered place, being quite attentive and having made his hands quite clean (82-83) While he is eating there, if there is found in the food (through carelessness of the householder of course) a piece of bone or a thorn, or grass, or a stick or a pebble, or any other similar thing, he should not throw it away by raising his hand, nor spit it out by his mouth, but, taking it in hand, he should move to a corner and having (gently) placed the thing there, he should return and perform the Pratikramana rite (84-86) If, perchance, a monk desires to eat after returning to his residence, he should go to his residence with the alms obtained by him and find out a spot to take the food and clean it (87) Then, having entered the place with humility and performing the Tryāpathika rite, he should stand motionless near the preceptor (88) During that condition of absolute motionlessness (कायोत्सर्ग) he should remember all the transgressions in due order in connection with his going out, coming in, and accepting alms, (89), Then, straightforward in wisdom, undefeeted and unperturbed in mind, he should recount before the preceptor what he got and how he

(90) If he is not able to recollect properly the prior or the posterior faulty actions, he should do the Praśastikarma it for it again. And standing motionless he should think as follows — On Wonder the Prophets have indeed ordered for monks faultless kind of living for supporting their body which is the cause of Liberation (91-93).

The living abandoned the motionless condition (of the body) to salutations (with the words *Namo Arhantānaṃ* etc.) and he being praised the prophets (with the words 'शुभं वृत्तं' etc.) one should resume lessons (study) and take rest till all others have arrived (93). Then, while taking rest, the monk seeking his advantage (viz. the destruction of his Karma *Śreyas-karma*), should think for his benefit — What can I do for you to me (by sharing my food) I shall be freed indeed, (94). Then, with permission from his preceptor he should invite other monks with his fulfilment of the prescribed order and if some of them desire so, should eat partaking his food with them (95). If he were not desired to partake he should dine alone. He should play light and careful without throwing away any food in any way by hand or mouth. (96)

Butter or pungent, fragrant or sour, sweet or salty the food obtained by him should not eat the food obtained by him with intention for another () for body alone or for Liberation as if it were mixture of honey and ghee (97). Whether with spiced taste, dressed or not-dressed, wet or dry, mixed with perfume powder or black beans, he should eat without any feeling he should not estimate the food he has obtained whether it be little or much, provided it is pure and faultless the monk living without means of livelihood, eats it which has been obtained by him or employ any means for its obtainment. (98-99) It is difficult to find persons giving without any motive as also persons living without employing any

means of livelihood, both of them—persons giving without motive as well as persons living without employing any means of livelihood—eventually secure good future existence—(100) Thus I say

CHAPTER V—2

The self-restrained monk should eat everything possessed of bad or good smell etc and throw nothing away having cleaned the pot upto its surface (1) In his residence, or in his study room or in his movement for begging, having eaten insufficient food, if the monk is not able to sustain, and if there arises the necessity of begging, by hunger or any other cause, he should beg food in the manner given above as also in the manner described below (2-3) The monk should move out at a proper time, he should return at a proper time, avoiding improper time he should do every timely action at its proper time Otherwise, he is likely to be blamed as follows —(4) 'You move, oh monk, at an improper time', 'you do not see the proper time', 'you thereby, not only unnecessarily tire out yourself, but go to the length sometimes of finding fault with the village' (5) At the proper time the monk should move and should bodily exert himself, he should never be sorry if he does not get food, he should silently bear the fast, taking it to be a kind of penance (6), Similarly, if there are gathered for food, creatures of different kinds, he should not walk straight to them, but he should move carefully (7)

Moving out for alms, he should not anywhere sit, or begin to relate any religious story or so, he should only stand with full self-restraint (8) The self-restrained monk, moving out for alms, should not stand reclining upon the fastening bar, or against the panels of the door, or the door itself or the arch gate, (9) If there be seen by him an ascetic, or a Brahmin,

The monk should move for alms among high and low families and should never go to a rich family leaving aside a poor one. (25) Undejected he should seek alms, the wise monk should never be depressed, he should not be overfond of food, he should know the measured quantity and should beg according to rules (26) A wise monk should not be angry thinking that he does not get anything although there is in another's house (where he is refused) a variety of eatables, drinkables, chewables and tastables, the man may give or not at his sweet will (27) The self-restrained monk should not be angry if a householder does not offer bed, seat, garment, food or drink, although these things might be clearly seen to be present there (28) The monk should not beg of a woman or of a man or of a young person or of an old person when he or she has saluted him, he should not reprimand them (if they do not give) (29) The monk should not be angry with one who does not salute, on being saluted, he should not be elated, if he begs in the way given above, his monkhood remains intact (30) Sometimes a monk, who has got (a large quantity) alone, may conceal (good articles underneath bad ones) thinking lest the preceptor may for himself take the food if shown to him (31) Such a greedy monk, who is very selfish, commits gross sin, he becomes difficult to be satisfied and never gets Liberation (32) Sometimes a monk may alone get a variety of eatables and drinkables out of which he may eat good and sweet things (on the way) and bring to the residence articles which have no colour and taste, with a desire that other monks should think of him that he is a monk who is after Liberation, and, who contented at heart, eats bad and coarse food, lives a hard life and is easily satisfied Such a monk who is after his own worship who hankers after fame and loves honour and respect, incurs much sin and becomes possessed of deceitful mental attitude (33-35)

A monk, protecting his fame should not drink wine or brandy or any intoxicating liquid, the Prophet being always present there to witness his action (36) A monk may sometimes drink, when he is alone, thinking that nobody knows him he is verily a thief; look at his faults and hear from me about the deception he practices. (37) Such monk has his affliction (to intoxicating liquids) the increase, so also his deceitfulness and falsehood, infamy and dissatisfaction, which always keep him away from monkhood. (38) Just as thief who is ill-inclined, is ever perturbed by means of his own actions, similarly monk (who is ill-inclined) is not able to practice restraint even when death has approached. (39). Such monk does not respect his preceptors nor other monks, even householders blame him because they know him to be so (i.e. improperly behaved) (40) Thus, such a monk, pursuing demerits and voiding merits is not able to practice self restraint even when death has approached (41)

A wise monk practices penance, avoids rich oils and ghee, and abstains from intoxicating liquors and does not commit errors. He is an ascetic without any pride of mortification (42) Look to his bird which is respected by many in the world as a birdless and which beings about the Devala E d I hall describe him please listen to me (43) This monk pursuing merits and voiding demerits practices self restraint even when death has approached (44) Such monk respects his preceptors as well as other monks even householders respect him because they know him to be so (i.e. properly behaved) (45)

A monk who affects ostentation or religious preaching or appearance or behaviour or mental attitude (of monk) due thereto that action as consequence of which he gets the attributes of low gods (46) Even attaining the condition of gods, being born among low

sage, he does not know there of what dread his existence as a low god has been the result (47) After falling down from that condition he will be as mute as a goat even though he be born as a human being, or he will obtain existence in hell, or he will be a lower animal whose enlightenment is extremely difficult to obtain. (48) Having noticed these faults expounded by Mahāvīra, the son of Jāla, the wise monk should avoid even the slightest deceit or falsehood. (49) Having learnt (rules about) purity of seeking alms at the hands of self-restrained and enlightened sages, he should observe them with his senses well directed towards the goal and possessed of the merit in the form of his feeling ashamed to practise an improper act (50) Thus I say

CHAPTER VI

Kings, royal ministers Brahmanas and Kshatriyas with mind quite calm and steady asked the head of the monks who was possessed of unlimited knowledge and faith, who was devoted to self-restraint and penance and who was proficient in scriptures when he came to stop in the garden — 'Learned sir, what is the range of the monk's course of action? Then, the learned and self-restrained monk who was quite calm and composed, who conducted to the happiness of all beings and who was possessed of the proper course of actions, related to them as follows — (1-3)

Well, hear from me in its entirety the terrible and difficult course of actions of the monks who are free from worldly ties and who are desirous of securing the goal of the observance of the monk's course of actions (4) In no other faith there has been prescribed a course of actions which is meant for one who is following self-restraint and which is

extremely difficult to practice, being in fact such as has not been anywhere previously prescribed or will not be prescribed [futura. (3) Hear from me in their real aspect those meritorious actions which are to be observed without any breach or violation by all monks whether they be weak or strong, diseased or healthy (4).

Hear those eighteen topics in respect of which an ignorant monk commits errors. If error be committed in any of these topics, the monk falls down from monkhood (5). They are—the five vows, the five groups of living beings, the faulty course of action, avoidance of the pot of the householder and avoidance of oil, of seat, of bath and of decoration (6). The first item among them as proclaimed by Mahāvira, is complete non-injury which is characterized by self-restraint with regard to all living organisms. (7) Whatever living organisms there are in the world, whether they be movable or immovable the monk should never himself consciously or unconsciously injure them, nor cause injury to them through others (10). For all living beings without exception desire to live never they desire to die. Therefore, the monk who is free from worldly ties, void injury to living beings which is terrible in its effects (11). For no man or for another sake, out of anger or out of fear should a monk speak lies which is (always) sinful and nor make another speak it (12) Giving lies is always so condemned in this world by all monks. It is a thing which causes distrust in the heart of beings one should therefore completely avoid lies (13) Self-restrained monks do not accept anything—not even tooth-brush—without begging it of a householder whether the thing be small or great or small or big they never make a request nor accept nor approve of another accepting it. (14) If a monk carelessly violates any vow leading to

breach of Samyama, never indulge in sexual intercourse, which is terrible in consequences, which is a grave fault, and which is disastrous to resort to (16) It is the root of irreligion attended with gross faults, hence it is, that monks, who are free from worldly ties, always avoid any thing connected with sexual intercourse (17) The monks, devoted to the preaching of the Son of the Jñāta clan (Mahāvīra), do not keep overnight in their possession heated purified salt, ordinary salt, oil, ghee or brown sugar, the thought of possession is a result of avarice, methinks, one desirous of possessing these or any other thing is a householder and not a monk. (19) Whatever thing they possess such as a garment or a pot or a blanket or a duster they possess it for the preservation of self restraint or out of a sense of shame, they keep it without any attachment (20) "Simple possession is not called possession by the saviour Mahāvīra, it is *attachment* that is called *possession*" so says the great sage. (21) Although at places and on occasions the wise monks possess a thing, it is kept by them for the preservation of self restraint, they do not have any attachment to it, they do not have attachment even to their own body (22) Oh wonder! Leading a life consistent with self-restraint, and dining only once,—these two—have been described as an obligatory penance by the enlightened prophet (23)

There are so many subtle living organisms movable as well as immovable, how can a person move for alms in a faultless manner when he cannot see these subtle organisms? (24) A monk can avoid by day-time what is well with water, or mixed with seeds, or the various insects that move on earth, but, how can he move, faultlessly at night? (25) Having observed these faults it has been said by Mahāvīra that the monks, who are free from worldly ties, do not take at night food of any of the four kinds. (26) The self restrained and ever satisfied monks

'earth-body' (44-46) The monk should observe self-restraint avoiding the four things food and others which the sage has declared to be unfit for use (These four things are —) food, residence, garment and the pot as the fourth, one should not accept these four when they are unfit, he should accept them when they are fit (47-48) Those, who like to accept food specifically meant for mendicants or food which is purchased for the monk or meant for him or brought from a distance for him, give in a way a sanction to injury, so the great sage has said (49) Hence, monks, living a religious life and free from worldly ties, with their minds fixed in self-restraint avoid food and drink (meant for them), as also things purchased, meant or brought from a distance for them (50)

A monk taking food and drink in bronze cups or bronze pots, or earthen jugs (belonging to householders), falls from monkhood. (51) The loss of self-restraint is seen therein inasmuch as living organisms are injured when the pots are cleaned with cold water or when they are washed and water thrown away after the food is taken (52) When a monk eats in such pots there occur the posterior and the previous activities which are not sanctioned, it is for this reason that monks free from worldly ties do not eat in householder's pots (53). For noble monks it is disallowed to sleep or sit on chairs, cots, stools, and arm-chairs. (54) Following the instructions of the enlightened prophets, the monks never sit on chairs, cots, raised seats and foot stools unless they have been inspected by them (55) These things have dark recesses and corners where living beings are difficult to be seen, chairs and cots are to be avoided for this reason (56) If a monk moving for alms prefers to sit (in the householder's place), he thereby is susceptible to an improper behaviour as shown below, resulting in a bad fruit (57) He thereby incurs the faults

of (i) the loss of celibacy (ii) destruction of life consequent on injury done to living organisms, (iii) obstruction in the way of other mendicants, and, lastly (iv) the anger of the householders. (58). (As the monk has to avoid from distance any ground for loss of chastity or any other suspicion in the mind of the householder), the monk should carefully avoid this stain which gives rise to bad behaviour, staining breach of celibacy or danger from women. (59)

In any of the following three cases, there is allowed sitting in the householder's house—in the case of monk overpowered with old age, or in the case of monk who is ill, or in the case of monk practicing penance. (60) If monk were to take bath, whether he be ill or healthy he falls down from the proper behaviour and his monkhood becomes abandoned. (61). There are many subtle living organisms in salt soil or cracks or clefts which monk is likely to flood with water when he is taking bath even though it be with pure (unheated) water. (62). The monks, therefore, never bathe in cold or heated water having undertaken the terrible vow of abstinence from bath as long as they are alive. (63). They never use bath or sandal incense, or Lodhra flowers, or lotuses for the sake of adorning their limbs. (64). What is the use of decoration to monk who is naked, shaven-headed, having long hair and nails, and free from sexual pleasures. (65). A monk contracts very sticky (or burdensome) Karma resulting from bodily decoration by virtue of which he falls in the dreadful ocean of worldly life so difficult to be crossed. (66). The enlightened monks consider the mind also in the same way (i.e. full of fault) when it is inclined to decoration: the servants of the world had no so much mind as is full of fault in these ways. (67). With mind free from delusion, devoted to penance, full

of self-restraint and straight-forwardness, the monks purify their own soul, they shake off sins committed previously and do not contract fresh ones (68) The saviours of the world, who are always calm, without affection, without possession, attended with wisdom leading to the higher world, attended with fame, and clean like the moon in the autumnal season, go straight to Liberation (if all Karma is destroyed) or to the different Heavens if there is a remnant of Karma. (69) Thus I say

CHAPTER VII

The wise monk should carefully know the four kinds of speech out of which he should use two (the first and the fourth) in a correct and uninjurious manner, while the other two (i e the second and the third) he should never use (1) He should not speak—(a) what is true but should not be spoken, (b) what is partly true and partly false, (c) what is false and (d) what is not practised by the enlightened monks (although it is found in everyday life) (2), He should utter a speech, which is the common one being neither true nor false, or, which is true, provided that it is faultless, soft, considerate and definite (3) The wise monk should also avoid this speech (viz the true or the ordinary) not only when it is harsh or harmful, but when it comes in the way of Liberation (4) A man does commit sin if he gives out a false speech although it is apparently quite true, much more so than the one, who gives an actual lie (5) One should therefore avoid utterances like 'we do go, 'we will speak', 'we will have such and such a thing', 'I will do this thing' or 'he shall do this thing' (6) This or any other speech which is doubtful in the future time or in the present or in the past, the wise man should avoid. (7)

fit to be cooked (22) He should verily say that he or she is strong, or well-formed, or developed, or healthy or possessed of a big body (23) So also, the wise monk should not talk about cows as fit to be milked, about bullocks as fit to be tamed or about horses as fit to be yoked to a chariot (24) He should only say—the bullock is young, or the cow gives milk, or the bullock is small, or big, or the horse is breakable to the reins (25)

So also, when he visits a garden, or mountains or forests and sees big trees, he should not say that the trees are fit for palaces, pillars, arches, houses, planks, fastening bars, boats or water tubs, he should not say that from the wood there can be made a foot-stool, or a vessel, or a plough-share or a cover or a spoke, or a nave, or a rest for the goldsmith's anvil. (26-28) Or, he should not utter the injurious speech that out of the wood there can be made a seat, or a cot, or a cart for the monk's residence (29) So also, when he visits a garden that the trees are of a good family, lofty, round or big, or they have many branches and twigs, or they are beautiful to look at. (30-31) So also, about fruits, he should not say that they are ripe, or fit to be ripened in grass etc, or they are fit to be plucked, or raw, or fit to be split-up (32) He should rather say—'the mango trees are unable to bear the burden of fruits', or, there are many fruits with the seeds formed inside, 'or there are many ripe fruits or many fruits with seeds not formed' (33)

So also, regarding corn plants, or creepers, he should not say they are ripe, or the colour of their bark is changed into blue, or they are fit to be out, heated or roasted (34) He should rather say—the stalks are full-grown, they are rich with grain, they have the grains well-formed or burst out or lying inside, or they have the same same

needs (35). So also, having seen a funeral feast, or nuptial feast, he should not say that it was fit thing, or deserving to be done; so also he should not speak of that that he deserves to be killed, or of rivers that they are easily fordable. (36) When he has to describe them, he should rather speak of a feast as a dinner of this as one making one fit for a selfish object, of rivers that the ford is very nearly level. (37) So also, he should not speak of rivers as flooded or possible to swim over or possible to cross by boats, or having water drinkable from banks. (38) When he has to describe them, the wise monk should rather say that they have much water or very deep water or have waters stopping the currents of tributary streams or have waters spread far and wide. (39)

Similarly when he has known a faulty deed done or being done by one man for another he should not say anything that is likely to be sinful (40). The monk should avoid sinful tiranous such as well-done, well-cooked, well-cut, well-taken, dead, well-perished, well-formed, etc. (41) In connection with cooked article he should say cooked with effort regarding what is cut, he should say cut with effort regarding beautiful girl he should say that she has to be specially taken care of if she becomes monk; in connection with thing well-done, he should say that the thing has caused lot of Karma so also in connection with person that has been wounded he should say he is deeply wounded. (42) He should never speak unpleasant expressions like—best of all, highly precious, unparalleled, there is no similar unpurified, or indestructible. (43) So also he should not say—I shall tell all this or you tell all this after full consideration only one should use expressions like all everywhere. (44)

So also he should not say with respect to marketable articles—that is well-purchased or this is well-sold

'this should not be purchased' or 'this should be purchased', 'purchase this' or 'leave up this' (45) In connection with a thing placed in the market of a low or a high price, to be sold or to be purchased, the monk should always speak what is faultless. (46) Similarly, a courageous and wise monk should not address a householder in any of the following ways—sit down, come, do, sleep, stand, go, etc. (47) Many ascetics, who are not monks, are called monks in this world, a monk should not call as 'monk' one who is not a monk, he should call as 'monk' one who is really a monk. (48) One should call that person a monk who is endowed with right knowledge and conduct, who is devoted to self-restraint and penance, and who is possessed of the merits stated above (49)

Regarding a fight of gods, men or lower animals, the monk should not say that a particular side should win or that a particular side should lose (50) The monk should not express regarding wind, rain, cold, heat, welfare, prosperity or security 'when would these occur?', so also he should not express 'let these not occur' (51) Similarly, he should not refer to a cloud, or sky, or a man by the word 'deva', he should rather say—the cloud has got up or risen up, or he should say the cloud has showered (52) He should speak of sky by using the word '*anta-rīkṣa*' or '*guhyanucarita*' (region of the Guhyakas), he should call a man prosperous on ascertaining that he is prosperous. (53) So also, out of anger, or greed, or fear, or in joke, a monk should have no utterance which allows a sinful act, or which is of a definite nature, or which leads to any harm to others (54) A monk should have the purity and goodness of speech, he should always avoid bad speech, he speaks after seeing that what he means to speak is moderate and harmless, thus, he gets fame among the good (55) Knowing the merits and faults

own body or any other (hot) substance by a fan or a leaf, or a small twig (9) He should not cut grass or plant or fruit or root, he should entertain in his mind not even a thought about any of the various raw seeds (10) He should not stand in thickets of trees, so also, he should never place his foot on seeds, green herbs, water, fungus or moss (11) He should not injure by word or deed the moving animals, desisting from harm to any living being, he should see the variety of life in the Universe (12)

He should note down the *eight subtle things* having known these, the self-restrained monk is in a position to be merciful to them whether he be sitting, or standing or lying down. (13). "Which are those eight subtle things?" the self-restrained monk may ask, the wise and learned monk should state them as follows,—subtle water-life, subtle flower life, subtle germs, subtle insects, subtle moss life, subtle seed-life, subtle plant-life, and subtle egg-life (14-15) Knowing all these things as given above, the self-restrained monk, vigilant and well-composed in all his senses should exert himself with all his mental power (to protect the eight-fold subtle life) (16) He should always clean, as much as he can, the begging bowl, the blanket, the place of residence, the spot for attending natural calls, his bed sheet and his seat (17) Having found a spot free from life, he should attend there his calls of nature or should cast there cough or phlegm, or bodily dirt (18)

On entering the house of a householder for begging drink or food, the monk should stand carefully, talk measured things and should not feel the slightest attachment for beautiful objects (19) A monk may hear much by his ears, or see various things by his eyes, but he is not to relate what he has seen or heard (20) Heard or seen,

his senses fully controlled (32) He should obey the words of his high-souled preceptor, having said 'yes' to his order, he should execute it. (33) Having known life to be impermanent and having seen the way to Liberation, he should desist from enjoyments, life after all is limited. (34) Having seen one's own strength and endurance, faith and health, place and time, one should employ oneself (for doing good to one's soul) (35) While old age has not begun to ail, or disease has not grown, or senses have not failed, one should practise religion (36) Desiring one's own benefit, one should throw away the four Big Faults—anger, conceit, deceit and avarice, which all aggravate sin. (37) Anger puts an end to love, conceit destroys humility, deceit removes friends, while avarice destroys everything (38) One should destroy anger by calmness, should conquer conceit by softness, deceit by straightforwardness and avarice by contentment (39) Unchecked anger and conceit, so also, increased deceit and avarice, these four are the dark emotions which sprinkle (as if with water) the roots of the Tree of Transmigration. (40) A monk should behave modestly before other monks of superior religious merit, never should he give up his sterling character; having well guarded his limbs by contracting and withdrawing them (from activities) like a tortoise, the monk should exert himself in penance and self-restraint (41) He should not show fondness for sleep, should avoid mirthful talks, should not take delight in secret talks, but he should always be devoted to his studies (42) Without indolence, he should always devote his activities to the observance and practice of monkhood, devoted to monkhood, he obtains the unparalleled object viz. Omniscience. (43)

He should serve his learned preceptor who is beneficial to him in his career, here and beyond, by following him he secures a good future condition, he should ask him the

If he by accident happens to see (them), he should withdraw his gaze from them as from the Sun (55) A celibate monk should avoid a woman although (disfigured having her hands and feet amputated or ears and nose slit, and (even though she be) full one hundred years old. (56) To a monk, seeking the benefit of his soul, decoration, contact with women and meal with dripping ghee or oil, are all like a deadly poison. (57) He should rever ponder over the bodily stature, or the sweet talk or the glance of women, which only increase passion and desire (58) He should not feel attachment for lovely things knowing well the transitory transformation of these various objects. (59) Having properly realised the transitory transformation of the various objects, he should remain without desire with a calm disposition (60)

He should keep or preserve regarding religious merit expounded by preceptors, that mental attitude with which he quitted his home and accepted the excellent position of monkhood. (61) Following always the life of penance, self-restraint and religious study, the monk becomes powerful enough for self-protection and defeat of others, just like a warrior at the head of the army furnished with all missiles (62) In the case of a monk who is devoted to religious study and good meditation, who is a protector of self and others, who is not sinful, and who is engaged in penance, there disappears all the dirt (sin) that has been committed in the previous births, just as dirt on silver is blown off by the application of the heat (63) In short, such a sage, as is described above, who silently bears pain, who has conquered senses who is possessed of learning, who is without any affection, and who has no possession, shines, after the cloud of Karma is removed, like the moon on the disappearance of the cover of the dark clouds. (64) Thus I say

preceptor can be compared with one who would like to break the mountain by his head, or, with one who would rouse the lion from his slumbers, or, with one who would give a stroke against a missile (8) Who knows, perhaps a man (like Vāsudeva) would even break a mountain by his head, or the infuriated lion would not devour, or the edge of the missile may not cut, never, of course, is there release obtainable after despising the preceptor (9) When, however, the revered preceptor is displeased, by virtue of mental delusion resulting from insult, there is no hope of Release Hence, a monk, who desires for unobstructed happiness, should find pleasure in being anxious to propitiate his preceptor (10) Just as a Fire-worshipper would bow down to Fire served with various oblations and Vedic hymns, similarly, a monk although possessed of infinite knowledge, should, nevertheless, wait upon his preceptor (11) A monk should be respectful before one from whom he has learnt religious precepts, he should always honour him with folded hands by his head, body, speech, as well as mind (12)

Sense of shame, compassion, self-restraint and celibacy—these are the causes leading to the purification of the soul (from Karma-dirt) A good pupil, bearing this in mind, consequently thinks " I shall ever worship those preceptors of mine who always instruct me for my good " (13) Just as the hot-rayed god viz. the Sun, in the morning illuminates the whole of the Bhārata continent, similarly, the preceptor, by his intellect characterized by learning and character, shines like Indra among the gods (14) Just as the moon, attended with moonlight and surrounded by constellations and stars, shines in the clear cloudless sky, similarly the head of the church shines among the monks (15) The preceptors are the great reservoirs (of learning), pursuing Liberation, possessed of equanimity

of mind, learning character and intellect. A religiously minded monk, wishing to achieve extraordinary good, should serve and propitiate them (16). Having heard the beneficial religious precepts, wise monk should serve attentively his preceptors having thereby obtained excellent merit, the monk goes to the Highest condition. (17) Thus, I say

CHAPTER IX-2

From the root, grows up the trunk of the tree, from the trunk shoot up the branches out of them grow the twigs and the leaves. And, then, there are produced flowers, fruits and the juice (1). Similarly obedience is the root of the tree of Religion, and Liberation is the highest resultant (viz the juice) is it by the obedience that one gets, quickly and completely, renewal and learning (2). The ignorant fellow (like beast), who is furious, proud, foul-tongued, deceitful, roguish, and destitute of self-control, he drives down the current of worldly life like a log of wood down stream (3). A monk, who becomes cross even when instructed in obedience with smooth words reproduces with stick the Celestial Prosperity that is approaching him (4). For example, there are seen horses and elephants in the royal stables, coming to grief if disobedient being made the carriers of burdens (5). There are also seen for example, horses and elephants in the royal stable reeling in pleasures, if responsive, being decorated and well-reputed (6). So also, there are seen men and women in the world coming to grief if disobedient, being attended with wounds, sores and deformed limbs or punished with punishments and weapons and rebuked with abuses, or reduced to pitiable and helpless condition and suffering from hunger thirst and the like (7). So also, there are seen men and women

rolling in pleasures if obedient, being attended with prosperity and fame (9) So also, there are seen gods and semi-divine beings like Yakshas and Guhyakas coming to grief if disobedient, being made servants and slaves (10) So also, there are seen gods and semi-divine beings like Yakshas and Guhyakas rolling in pleasures, if obedient, being attended with prosperity and renown (11)

Those, that serve their preceptors and teachers and obey their words, have their instruction growing (and bearing fruit) just like plants sprinkled with water (12) There are householders, who, for their sake or for the sake of others, or for the sake of their own enjoyment, or for some worldly motive learn some useful or fine art, and, in doing so they do receive even terrible punishment like whips or fetters although they be attentive and possessed of delicate bodies Still, they, for the sake of that art, respect their preceptors and bow down to them remaining always contented and obedient Much more then, one, who learns precepts and desires for eternal good, should respect or adore his own preceptors, hence, a monk should not disdain what the learned preceptors would say (13-16) He should have lower beds, slower gait, lower place, and lower seats he should adore the feet of the preceptor with humility, and bow down with folded hands in a lowly position of the body (17) Touching the preceptor's body or garment etc. he should say—'forgive me for my fault, I would not commit it again' (18) Just as a bad bull drags the car when pricked with a pointed nail, similarly, a bad pupil obeys the orders of the preceptor when repeatedly told (19) A wise monk should not be sitting when he hears his preceptor speaking or conversing, he should hear him, getting up from his seat (20) Having paid proper regard to the season, the preceptor's desire and the forms of courtesy, the pupil should bring about those various things by those various means having

necessary things by means of the various causes. (11) That pupil gets the proper training who knows both these things—that uncontrolled man suffers, and secondly, that an obedient man prospers. (12) A monk, who is furious, has no prosperity and fame, backbiting, adventurous, obedient to mean fellows, irreligious, undisciplined and ignorant, is only a monk in name never indeed can he get Release. (13) On the other hand, those monks, who obeyed the orders of their preceptors, and who were conversant with the meaning of scripture and religious practices, were able to cross this current of worldly life difficult to be crossed and went to the Highest condition, having annihilated all their Karma. (14) So I say

CHAPTER LX-3

Just as a Fire-worshipper would do in the case of fire, so, a monk, waiting upon his preceptor, should be wakeful to everything the preceptor requires having marked his look and gesture, the pupil who does as the preceptor wills, is a worthy one. (1) A monk should behave with humility for learning proper practices when waiting upon his preceptor he should listen to his word and should show perfect obedience while accepting the word. A pupil who never despises his preceptor is a worthy one. (2) One should be full of humility before monks superior in religious merit although they be young or old. A pupil who remains in a lowly position, speaks the truth, bows down and obeys the order is really a worthy one. (3) A monk who always moves in high and low families and collects pure and proper food merely for the sake of bare maintenance of the body who does not lament if he does not get, nor is elated if he does get, is really a worthy one. (4) Although a monk be in a position to get much of bedding, residence seats, food and

serious and devoted to truth, is really worthy one (13). A wise-monk, on hearing the excellent precepts of the worthy preceptors, who are indeed reservoirs of virtues should not devoted to the Five (vows), guarded in the Three (protections) and free from the Four passions (anger, pride, deceit and avarice) the monk, who does so, is really worthy one (14). After serving constantly his preceptor mona becomes clever in the doctrines of the Jhā, and expert in treating monks who come as guests; having shaken off the dirt of Karma contracted in the past, such a monk eventually secures the lustrous and unspangled goal (15). Thus I say

CHAPTER IX-4

I have heard, oh long-lived one, the Divine Sage has said the following —By the old divine monks there have been stated four items of spiritual ecstasy (Happy Condition of soul) resulting from modesty (1)

Well, Sir which are those four Items of etc. ...modesty stated by the old divine monk? (2)

The following are the four Items of etc. ...modesty stated by the old divine monk—spiritual ecstasy from modesty spiritual ecstasy from scripture-study spiritual ecstasy from penance and spiritual ecstasy from conduct (3).

Those who are self-controlled and who perfectly know modesty scriptures penance and conduct, are able to find delight for their soul (4)

Four are the items of the spiritual ecstasy from modesty explained as follows —listening to instructions attentively understanding the instructions thoroughly; conforming to scriptural learning, and not being self-conceited any way which is the fourth item. There is the following verse containing this idea —(5)

A monk, desirous to secure Liberation by spiritual ecstasy of modesty, seeks beneficial instructions, understands them and then follows them, and does not become elated in any way by conceit or pride (6)

Four are the items of spiritual ecstasy from scriptures explained as follows —undertaking the study with a view to become proficient in scriptures, undertaking the study with a view to become fully concentrated, undertaking the study with a view to fix oneself in religion, and lastly, undertaking the study with a view to fix others in religion after one is oneself fixed, which is the fourth item. There is the following verse containing this idea —(7) The monk, who studies scriptures, becomes concentrated, becomes fixed and fixes others, studying scriptures in this way, one becomes possessed of spiritual ecstasy resulting from scriptures (8)

Four are the items of spiritual ecstasy from penance explained as follows —one should not practise penance for securing any interest in this world, one should not practise penance for securing any interest in the world beyond, one should not practise penance for fame, renown, reputation or glory, one should practise penance only for the annihilation of Karma, which is the fourth item. To explain this, there is the following verse (9) The monk who is devoted to spiritual ecstasy from penance performs austerities of various kinds and merits, has no desire, seeks only the annihilation of Karma and shakes off old sins by penance (10)

Four are the items of ecstasy from conduct explained as follows —A monk should not observe the monk's conduct rules for any worldly interest, he should not do so for any interest in the world beyond, he should not do it for fame, renown, reputation, or glory, he should observe the monk's conduct rules for purposes mentioned

by prophets such as stopping the influx of Karma etc. which is the fourth item. To explain this there is the following verse (11). The monk who experiences spiritual ecstasy from right conduct, becomes devoted to the words of Jñāna free from complaint, replete with learning, directed towards Liberation, self restrained and proximate to perfected mental condition. (12). Having obtained the four spiritual ecstasies, being clean and contented in the mind, the monk secures for himself the auspicious place which is extremely beneficial and full of happiness. (13). He becomes free from birth and death and abandons everything mundane; he becomes eternally liberated or god of little impurity and in abounding prosperity (14).

CHAPTER X

He who goes into the house in accordance with the order (of the Prophet) that monk, who always fixes his mind in the precepts of the enlightened, who does not go into the clutches of women and who does not retake what is abandoned is the real monk (1). One, who does not himself dig nor make others dig the earth, who does not himself drink nor make others drink cold water and who does not himself kindle nor make others kindle the sharp weapon viz. fire is the real monk (2). One who does not himself fan nor make others fan to get cool air who does not himself cut nor make others cut green vegetation who always sows seeds and does not eat the fruit containing living organism, is the real monk. (3). One who does not himself cook nor make others cook nor eat anything meant for him, as thereby there occurs the destruction of movable and immovable lives residing therein and fuel is the real monk. (4). Having liked the words of Mahāvīra, he should look upon all the six groups of living beings as upon himself; he should observe

all the Five Vows, one, who stops influx of all the five kinds (of Karma), is the real monk. (5)

One, who would always abandon the four passions, and would be always devoted to the words of the Enlightened, who would remain without property, gold and silver, and would avoid every activity of the householder, is the real monk (6) One, who has the Right Faith, who is never oblivious to the fact that there is the right knowledge, penance and control, who shakes off old sin by penance and remains well-guarded in mind, word and body, is the real monk. (7) So also, having obtained various eatables, drinkables, chewables and tastables, one, who does not keep them nor make others keep them overnight thinking that they would be of use next day or still next, is the real monk (8) So also, having obtained various eatables, drinkables, chewables and tastables, one who calls ones co-religionist monks and eats, and after eating becomes devoted to study, is the real monk. (9).. One, who does not relate any story of fight, does not get angry, always keeps the senses controlled, is calm and is ever devoted to self-control, and remains undisturbed and respectful, is the real monk. (10) One, who bears the thorns (: c. villains) of the village, blows, threats and terrific sounds attended with fantastic laughter, remaining alike to both the sensations—pleasurable as well as painful—is the real monk (11) Having taken a motionless position in the cremation ground, one, who is not afraid of the sight of the dreadful and the terrific, remaining devoted to the various merits and penance, and who is absolutely regardless of the body, is the real monk. (12) That sage, who has become ever regardless of his body, who remains unaffected like the earth whether he be abused or beaten or injured, and who is free from any (future) desire, or curiosity, is the real monk (13) Having borne the (twenty-two) terrible

APPENDIX 1

Well, learned monks, the following *eighteen things*, which are like the reins for the horse or the goad for the elephant or the sails for the ship, deserve to be carefully borne in mind by a monk who has got much suffering after he has been initiated, who hence has become apathetic to monkhood, and who is thinking of reaccepting the worldly life of a householder but has not actually reverted to it (so far) — (1) Well, Sir, miserable is life in this Descending Era (*Avasarpini*) (2) Enjoyments of desires of the householders are unsubstantial and temporary (3) Again, men are full of fraud (4) This misery of mine will not be lasting for a long time (5) A layman has to show respect to inferior persons even. (6) Reversion to householder's life is drinking back the vomited contents. (7) Reversion to householder's life is a preparation for residence in hell (8) Difficult to obtain is the true religious life for such householders as stay in the house (9) A fatal disease may bring about death any time when there is no real friend viz, religion. (10) Thought about good or bad leads to self-destruction. (11) Householder's life is attended with much trouble, the condition of the monk is destitute of any worries (12) Householder's life is bondage, monk's condition is Liberation (13) Householder's life is attended with sins, monk's life is sinless (14) The desires and enjoyments of householders are quite common (i.e. liable to be removed by thieves and others) (15) Merit and sin are individually separate (16) Man's life is but temporary, as transitory as even the drop on the tip of the grass. (17) I have already committed many a sin, (why should I then commit more?) (18) Liberation results from experiencing fruits of bad actions done in the past, never without experiencing them, or, it results by annihilating the Karma by penance,

this is the eighteenth thing — There is a group of stanzas referring to these eighteen things —

When an ignoble man abandons religion for the sake of enjoyments, that ignorant fool becomes attached to them and does not know his future benefit. (1) When he has fallen back (to the householders' life), he becomes deprived of all religious practices and comes afterwards to repentance like Indra fallen down upon the earth. (2) When the monk, who is first adorable, becomes afterwards undorable (when he has reverted), he then repents like destitute alien from her seat. (3) When the monk, who is first fit to be worshipped, becomes afterwards unfit for it he then repents like king who is dethroned. (4) When the monk who is first respectful becomes afterwards unfit for respect, he then repents like merchant interested in his lot. (5) When such monk, fallen from monkhood, passes his youth and becomes an old man, he then comes to repentance like fish that has swallowed the bait. (6) When such fallen monk is smitten down by the various misdeeds of his bad family he then repents like an

turned to religion. (1) When the large majority of people are going along the current, man, who wants to become free and has his goal to the opposite side, has to turn himself against the current. (2) People feel ease in going along the current to observe the practices of the well-behaved, viz. the monks, he goes against the current. In short, following worldly life is going along the current while crossing the worldly life is going against the current. (3) Hence, by one who has got strength of mind in observing the practices of the monk and who possesses self-restraint and contentment, there have to be observed rules and regulations about movement, moral virtues, and vows. (4) He fixed residence at a place, begging at several places, receiving alms in very small quantities from people who do not know him, staying at solitary place, having as few as possible of the necessary articles, avoidance of quarrels—these constitute the best regulations regarding movement for the monk. (5) A monk should try to avoid crowded places and places where he is likely to be insulted. He should try to have food and drink that is brought from near place which is generally useful. He also should try to have food offered by hand or spoon which may have small quantity sticking to it provided always that the article sticking to the hand is the same as the article served. (6) Not taking wine and flesh, without any jealousy and desisting even from pure food from time to time frequently keeping the body in motionless condition, the monk should be always starting for study. (7) He should not get promises (in advance) about beddings, seats, dwellings, or study rooms or food or drink. He should not show fondness for any object either in the town or in the family or in the city or in the country. (8)

He should not do service to householders nor greeting, saluting or worshipping them. The sage should stay with

